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MINUTES OF THE SYNOD

Of the

REFORMED PRESBYTERIAN CHURCH

OF NORTH AMERICA

Christian Temple, Winona Lake, Indiana

SESSION XCVIII

WINONA LAKE, INDIANA, JUNE 8-14, 1927

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FOREIGN MISSIONARIES OF THE REFORMED PRESBYTERIAN CHURCH OF NORTH AMERICA

Latakia, Syria—

A. J. McFarand, D. D., and wife; Chester T. Hutcheson and wife; Miss Maggie B. Edgar; Miss Elizabeth McElroy; Miss Reah J. McElroy.

On furlough—Mrs. J. M. Balph; R. Esmond Smith, M. D., and wife; Miss Lillian F. Cunningham, R. N.

Mersina, Asia Minor—

Miss F. Elma French.

Larnaca, Cyprus—

R. W. Hemphill; Robert Z. Willson; Clyde A. Redpath.

On furlough—Licentiate W. Wilbur Weir and wife.

Nicosia, Cyprus—

Rev. Cloyd E. Caskey and wife; Calvin McCarroll, M. D., and wife; Miss Blanche McCrea; Miss Mabel J. Henderson.

On furlough—Miss Lola Weir.

Tak Hing, West River, South China—

Rev. E. C. Mitchell and wife; M. Edna Wallace, M. D.; Miss Pearl Weeks.

Cheung Chau, via Hong Kong, South China—

James M. Wright, M. D., and wife.

Lo Ting, via Canton, South China—

Rev. W. M. Robb and wife; E. J. M. Dickson, M. D., and wife; Miss Jennie M. Dean.

On furlough—Rev. Julius A. Kempf and wife; Miss Alice Robb.

Extended furlough, account trouble in China—

Rev. R. C. Adams and wife; Rev. Jesse C. Mitchel and wife; Miss Mary R. Adams; Miss Lillian L. McCracken; Miss Rose A. Huston; Miss Ella Margaret Stewart.

On Leave of Absence—

Miss Jean M. Barr, Hospital of the Good Shepherd, Syracuse, New York.

News-Herald Printery, Morning Sun, Iowa

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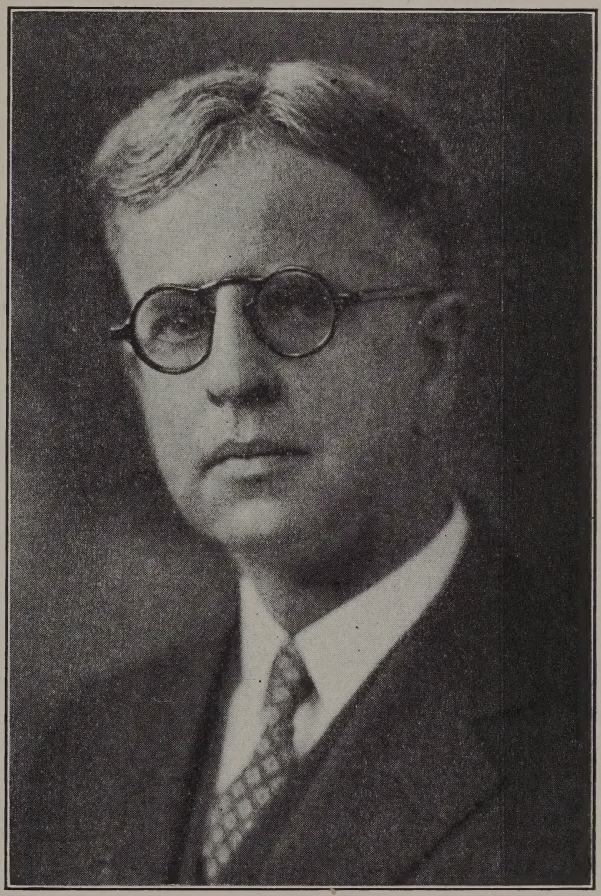

THE REV. WALTER McCARROLL, D. D.
Pastor Second Church
New York City
MODERATOR SYNOD 1927

MINUTES OF THE SYNOD

OF THE REFORMED PRESBYTERIAN CHURCH

OF NORTH AMERICA

SESSION XCVIII

ALL SESSIONS OF THE SYNOD WERE HELD IN THE CHRISTIAN TEMPLE, WINONA LAKE, INDIANA.

WEDNESDAY AFTERNOON, JUNE 8, 1927.

The Synod of the Reformed Presbyterian Church of North America met pursuant to adjournment at Winona Lake, Indiana, at 2:00 p. m. on the above date, and was opened with a sermon by the retiring Moderator, R. C. Reed, on the words, "Who is sufficient for these things?" II Corinthians 2:16, after which he constituted the Synod with prayer.

In accordance with the action of last year, Synod observed a memorial hour in remembrance of those who had passed away during the year. A memoir of A. J. Khouri was read by J. S. Stewart; that for Dr. J. M. Balph, prepared by A. J. McFarland, was read by the Clerk; that for G. A. Edgar, prepared by J. G. Reed, was read by Walter McCarroll. Memorials were also read for J. R. Dill by J. C. McFeeters, and for A. C. Coulter by J. B. Willson. The memorial address was delivered by Samuel Edgar.

R. W. Redpath was chosen Assistant Clerk pro tem. The roll was completed, called and is as follows:

ROLL

Ministers Elders	Congregation	Attend. Record T—Tardy X—Excused
Adams, R. C.	Cache Creek	* * * * * * *
Allen, F. E.	Hopkinton	* * * * * * *
Anderson, J. W.	Allegheny	* * * * * * *
Andrews, Alex	Blanchard	* * * * * * *

Baird, J. P.	Sharon	*	*	*	*	*	*	*
Blair, R. A.	Parnassus	*	*	*	*	*	*	*
Bole, Robt. J.	2nd New York	*	*	*	*	*	*	
Burns, W. J.	Almonte	*	*	*	*	*	*	*
Calderwood, David	Seattle	*	*	*	*	*	*	*
Calderwood, J. C.	East End	*	*	*	*	*	*	*
Carithers, Jno. L.	Princeton	*	*	*	*	*	*	*
Carithers, W. W.	Honor Roll				*	*	*	*
Carson, A. A.	Greeley	*	*	*	*	*	*	*
Carson, M. K.	Sparta	*	*	*	*	*	*	*
Carson, Wm. A.	York	*	*	*	*	*	*	*
Clarke, Robert	Geneva College	*	*	*	*	*	*	*
Coleman, J. M.	Witness Work	*	*	*	*	*	*	*
Coleman, John	Geneva College	*	*	*	*	*	*	*
Coleman, Paul	Kansas City	*	*	*	*	*	*	*
Coleman, W. J.	Witness Work	*	*	*	*	*	*	*
Conner, S. G.	Without Charge		*	*	*	*	*	*
Crawford, W. J.	Beulah	*	*	*	*	*	*	*
Crooks, E. A.	New Castle	*	*	*	*	*	*	*
Edgar, J. D.	Los Angeles	*	*	*	*	*	*	*
Edgar, Samuel	Santa Ana	*	*	*	*	X	*	*
Elliott, D. H.	Pittsburgh	*	*	*	*	*	*	*
Elsey, E. M.	Cincinnati	*	*	*	*	*	*	*
Faris, Isaiah	Without Charge	*	*	*	*	*	*	*
Ferguson, W. O.	Denison	*	*	*	*	*	*	*
Finley, C. M.	Old Bethel	*	*	*	*	*	*	*
Fleming, Joseph	Seattle	*	*	*	*	*	*	*
Foster, F. M.	3rd New York	*	*	*	*	*	*	*
Foster, H. G.	Bellefontaine	*	*	*	*	*	*	*
Foster, J. M.	2nd Boston	*	*	*	*	*	*	*
Fulton, W. S.	Without Charge	*	*	*	*	*	*	*
Gault, John K.	Bear Run & Mhng.				*	*	T	*
Greer, C. K.	Hopkinton	*	*	*	*	*	*	X
Greer, S. E.	1st Philadelphia	*	*	*	*	*	T	*
Hayes, R. H.	Sparta	*	*	*	*	*	*	*
Huheey, J. E.	Orlando	*	*	*	*	*	*	*
Hunter, Elfry	Bloomington		*	*	*	*	*	*
Jameson, M. R.	Olathe	*	*	*	*	*	*	*
Johnston, J. M.	Connellsville	*	*	*	*	*	*	*
Kempf, J. A.	Mission in China	*	*	*	*	*	*	*
Kilpatrick, A.	Without Charge		*	*	*	*	*	*
Kingston, S. F.	Without Charge	*	*	*	*	*	*	*
Martin, D. B.	Sharon	*	*	*	*	*	*	*
Martin, J. S.	Geneva College		*	*	*	*	*	*
Martin, R. H.	Sabbath Reform					*	T	*
Martin, R. J.	Clarinda	*	*	*	*	*	*	*
Marvin, W. R.	Los Angeles	*	*	*	*	*	*	*
Mathews, D. C.	Greeley	*	*	*	*	*	*	*
Mathews, J. C.	Southfield	*	*	*	*	*	*	*
Mitchel, J. C.	Princeton	*	*	*	*	*	*	*
Mitchell, Jas. T.	Rehoboth, Pa.	*	*	*	*	*	*	*
McAlister, Richard	Topeka		*	*	*	*	*	*
McAnlis, J. D.	College Hill	*	*	*	*	*	*	*
McBurney, G. R.	Without Charge	*	*	*	*	*	*	*

McBurney, J. H.	Millers Run	*	*	*	*	*	*	*
McBurney, W. J.	Orlando	*	*	*	*	*	*	*
McCarroll, Walter	2nd New York	*	*	*	*	*	*	*
McConaughy, H. G.	Lake Reno	*	*	*	*	*	*	*
McCracken, Paul D.	Rose Point	*	*	*	*	*	*	*
McDonald, P. J.	Chicago	*	*	*	*	*	*	*
McElhinney, J. G.	Denver	*	*	*	*	*	*	*
McFall, Thomas	Cornwallis	*	*	*	*	*	*	*
McFeeters, J. C.	Without Charge	*	*	*	*	*	*	*
McIsaac, R. J.	Southern Mission	*	*	*	*	*	*	*
McKelvey, J. Thos.	Belle Center	*	*	*	*	*	*	*
McKelvey, S. R.	Winnipeg					*	*	*
McKnight, E. L.	Allegheny	*	*	*	*	*	*	*
McKnight, R. E.	Mercer	*	*	*	*	*	*	*
McKnight, R. J. G.	Seminary					*	*	*
McKnight, T. C.	New Concord			*	*	*	*	*
McKnight, W. J.	1st Boston	*	*	*	*	*	*	*
McLaury, G. G.	Coldenham	*	*	*	*	*	*	*
McLean, J. A.	Northwood				*	*	*	*
McMillan, M. S.	Clarinda	*	*	*	*	*	*	*
McMullen, J. R.	1st Philadelphia	*	*	*	*	*	*	X
McNeel, W. M.	York	*	*	*	*	*	*	*
Park, Robert	Geneva College					*	*	*
Patterson, H. G.	Morning Sun	*	*	*	*	*	*	*
Pearce, M. M.	Geneva College	*	*	*	*	*	*	*
Potts, J. A.	Cincinnati	*	*	*	*	*	*	*
Pritchard, J. H.	White Lake	*	*	*	*	*	*	*
Reade, F. F.	Winnipeg	*	*	*	*	*	*	*
Redpath, R. W.	College Hill	*	*	*	*	*	*	*
Reed, J. G.	New Gallilee			*	*	*	*	*
Reed, R. C.	Central Allegheny	*	*	*	O	O	*	O
Robb, G. M.	Bloomington	*	*	*	*	*	*	*
Robb, W. G.	Old Bethel	*	*	*	*	*	*	*
Ross, Walter	1st Boston	*	*	*	*	*	*	*
Russell, D. B.	Utica	*	*	T	*		*	*
Russell, E. G.	Syracuse	*	*		*	*	*	*
Russell, W. A.	Central Allegheny	*	*	*	*	*	*	*
Rutherford, J. M.	Almonte	*	*	*	*	*	*	*
Sanderson, W. J.	Belle Center & N.	*	*	*	*	*	*	*
Slater, J. C	Geneva	*	*	*	*	*	*	*
Slater, T. M.	Montclair	*	*	*	*	*	*	*
Snair, W. A.	Sterling				*	*	*	*
Steele, G. R.	Sterling		*	*	*	*	*	*
Steele, J. R.	Geneva	*	*	*	*	*	*	*
Steele, S. M.	New Alexandria	*	*	*	*	*	*	*
Sterrett, S. A.	Union	*	*	*	*	*	*	*
Stevenson, J. R. W.	Hebron	*	*	*	*	*	*	*
Stewart, Frank L.	2nd Philadelphia	*	*	*	*	*	*	*
Stewart, J. S.	Without Charge	*	*	*	*	*	*	*
Taggart, D. R.	Topeka	*	*	*	*	*	*	*
Thompson, O. F.	Blanchard	*	*	*	*	*	*	*
Thompson, W. T. K.	Mercer	*	*	*	*	*	*	*
Tibby, J. K. M.	Pittsburgh		*	*	*	*	*	*
Torrens, James	Chicago	*	*	*	*	*	*	*

White, A. J.	Winchester	* * * * * * *
White, Boyd A.	Walton	* * * * * * *
White, Paul D.	Eskridge	* * * * * * *
Willson, J. B.	Wilkinsburg	* * * * * * *
Willson, Oliver	Morning Sun	* * * * * * *
Wills, S. R.	Wilkinsburg	* * * * * * *
Wilson, F. M.	3rd Philadelphia	* * * * * * *
Wilson, S. L.	New Castle	* * * * * * *
Wright, John L.	Denison	* * * * * * *
Wylie, A. A.	East End	* * * * * * *
Wylie, J. M.	Oakdale	* * * * * * *
Wylie, J. R.	Without Charge	* * * * * * *
Wylie, R. C.	Seminary	* * * * * * *

Ministers present, 84; elders, 41; total, 125. Congregations represented by both minister and elder, 35; by minister alone, 28; by elder alone, 6; total, 69.

Ministers absent: W. A. Aikin, W. C. Allen, J. W. F. Carlisle, Chas. T. Carson, C. E. Caskey, Geo. S. Coleman, S. J. Crowe, J. F. Crozier, J. W. Dill, C. A. Dodds, W. M. Doig, D. B. Elsey, F. D. Frazer, J. B. Gilmore, G. N. Greer, R. Hargrave, A. A. Johnston, J. R. Latimer, W. C. McClurkin, R. S. McElhinney, T. A. McElwain, A. J. McFarland, Wm. McFarland, J. S. McGaw, H. B. McMillan, E C. Mitchell, E. K. Patton, J. L. Pinkerton, R. W. Piper, A. I. Robb, J. K. Robb, W. M. Robb, B. M. Sharp, A. W. Smith, T. C. Sproull, A. M. Thompson, J. S. Thompson, J. B. Tweed. Total 38.

Congregations not represented: Barnet, Beaver Falls, Bovina, Brookland, Cambridge, Delbourne, Fresno, Hemet, Hetherton, LaJunta, Lisbon, Lochiel, Newburg, North Union, Portland, Quinter, Ray, Regina, Rehoboth, Ia., Stafford, Syracuse, Vernon, Washington, Youngstown. Total 24.

Walter McCarroll was unanimously chosen Moderator by acclamation. D. C. Mathews and T. C. McKnight were reelected Clerk and Assistant Clerk respectively. R. W. Redpath was continued as Assistant Clerk until the arrival of Mr. McKnight.

The certificate of A. C. Gregg as fraternal delegate from the Synod of the Reformed Presbyterian Church of Scotland was received.

The hours of meeting were fixed from 9:00 to 12:00 a. m., and 2:00 to 5:00 p. m. The program of Devotional Exercises appearing in the Docket was approved.

Presbyteries were granted leave to sit during the intervals of Synod.

A letter from the General Assembly of the Presbyterian Church of Canada was read and referred for answer to

a special committee to be named by the Committee on Nominations.

Synod adjourned till tomorrow morning at nine o'clock, prayer by P. J. McDonald.

THURSDAY FORENOON, JUNE 9, 1927.

Synod met according to adjournment, was called to order by the Moderator, and constituted with prayer by F. M. Foster. The roll was called.

Devotional exercises were conducted by J. D. Edgar.

The minutes of the previous session were read and approved.

The Clerk's report was read and taken up item by item. The report was adopted as a whole and is as follows:

CLERK'S REPORT

The Clerk would respectfully report:

The Minutes of the last Synod and the Docket for this Synod were published as usual, one thousand copies of the former and four hundred of the latter. The printing was done by J. K. Latta, of Morning Sun, Iowa, and shows the usual excellence of his work. The one thing which he lacks is speed. It seems impossible for him to complete the work before the latter part of August.

In the judgment of the Clerk, this time of issue works no serious detriment to the church. Most of our congregations are just resuming their greatest activity at that time of year, after the slackening of the vacation season, and the congregations are not dependent on the Minutes to learn their budget obligations, since these are published in the Christian Nation long before it would be possible under the most favorable conditions to issue the Minutes.

The Clerk has not been able to discover anything in the body of the Minutes calling for correction. In the Roster of New York Presbytery, the initials of the pastor of Second Boston should be J. M. instead of F. M. An omission from the report of York congregation of the number of baptised, not professors, 20, was reported to the Clerk some time after the Minutes had been published. The Clerk has no way of supplying such omissions in the statistical tables of the Presbyteries. The only real correction required in the Minutes for the year is the change of one initial, and the volume is remarkably free from the usual slight typographical errors. The volume is a fine specimen of the printer's art.

The Docket is uniform in style and plan with those of previous years, and is for sale at ten cents a copy, no free copies. Members are urged to send these home for souvenirs, and warn-

ed to secure their copies early, for the edition has been exhausted the last two years, and some were disappointed who delayed too long in getting their supply.

The names of A. J. Khouri of Pittsburgh Presbytery and of George A. Edgar of Illinois Presbytery have been removed from our roll by death. The name of Paul D. McCracken has been added, he having been ordained at Rose Point, by Pittsburgh Presbytery, July 7, 1926.

As directed by Synod, the Moderator prepared and the Clerk forwarded a message of greeting to the Young People's Synodical Conference which met at Winona Lake last summer. The message to our brethren in China, included in the report of the Committee on Foreign Missions of last Synod, was transcribed and duly forwarded; also the letter of introduction of Mr. E. Raymond Wilson to the student body of Japan. The resolutions on War and Peace adopted by Synod were forwarded to the President and others as directed. A courteous acknowledgment was received from the President. The Moderator also prepared and the Clerk forwarded a letter of protest against the opening of the Sesqui Centennial on the Sabbath, and a letter of commendation to Mr. Joseph M. Steele for his stand on this question.

In accordance with item three of the report of the Committee on Finance, page 117, the Moderator and Clerk signed and executed a deed submitted by Attorney Thomas H. Greer, transferring Synod's equity in the estate of Mrs. John Peoples.

The Clerk would renew his request that all reports, resolutions, etc., to be included in the published Minutes, be submitted in typewritten form on full size typewriter paper. There are still a few Sessions which certify delegates to Synod on nondescript scraps of paper, and in a variety of forms. Such are advised to secure from J. S. Tibby the blanks which have been provided for that purpose.

There has been a considerable lack of uniformity in the method of reporting the vote on the overture. A number of Sessions failed to report their vote in detail. In a few cases the question was submitted to a congregational vote. In two instances the overture was approved with reservations. Only two Presbyteries have reported action as such. For these reasons it has been impossible to make a complete tabulation of the vote.

The following recommendations are respectfully submitted:

1. Since Synod fixes the hours of meeting at the beginning, a motion to adjourn or take recess at the close of each session is superfluous. The Moderator is therefore directed to simply announce adjournment or recess, as the case may be, when the hour arrives, providing that a motion to extend the time shall always be in order.

2. That the hearing for ten minutes of Dr. J. L. McLaughlin, representative of the American Bible Society, be made the order of the day for 11:30 a. m., Friday, June 9th.

3. That the hearing of the representative of Near East Relief, R. W. Redpath, be made the order of the day immediately

following recess Monday afternoon, the customary ten minutes being allowed.

4. That the Committee of last Synod to review the form of Overture be revived to canvass the vote on the overture, consider the changes proposed, and to recommend final action by this Synod.

Respectfully submitted,
D. C. MATHEWS, Clerk.

The report of Synod's Board of Trustees was read by J. S. Tibby and referred to the Committee on Finance, together with the report of the Treasurer of the Board.

The report of the Board of Foreign Missions, together with the Auditor's report on the Treasurer's accounts, were read by the Corresponding Secretary, F. M. Wilson, and referred to the Committee on Foreign Missions, with special reference of item 10 to the Committee on Finance. The field reports were also referred for information to the Committee on Foreign Missions.

The report of the Board of Home Missions was read by its President, E. L. McKnight, and referred to the Committee on Home Missions.

The report of the Jewish Mission Board was read by the Secretary, F. L. Stewart, and referred to the Committee on Home Missions.

The report of the Board of Church Erection was read by its Secretary, S. E. Greer, and referred to the Committee on Finance.

The report of the Board of Control was read by its Secretary, H. G. Patterson, and referred to the Committee on Finance.

The report on unfinished business was taken up.

Item 1. Preparing Children's Handbook. W. J. McKnight submitted the report of the committee, which was accepted and the committee continued to complete its work. The manuscript of the proposed Children's Handbook was referred for review to a committee to report at this Synod, the committee to consist of one minister and one elder from each Presbytery to be selected by the Committee on Nominations.

Item 2. Representative on Advisory Council of American Bible Society. T. M. Slater reported his attendance as a substitute for Walter McCarroll.

Item 3. Sending deputation to the Levant. The Foreign Board reported the matter still under advisement.

Item 4. Transfer title of College property. The Board of Trustees of Geneva College reported no action during the year.

Item 5. Appointment of Advisory Committee for Near East Relief. The Foreign Board reported the matter attended to, the report of the committee to be read in connection with the hearing of the representative of Near East Relief.

Item 6. Bringing history of ministry to date. O. F. Thompson reported that the work was progressing slowly. The report was accepted and the committee continued.

Item 7. Gathering historical materials. J. B. Willson reported practically nothing done during the year. The Committee was continued.

Item 8. Revision Historical Part of Testimony. Referred to the committee provided for in Item 1.

Item 9. Revision Book of Discipline. W. J. Coleman reported nothing done during year. The committee was continued.

Item 10. Digest Deliverances of Synod. R. C. Wylie reported the manuscript complete and ready for publication. The committee was continued and authorized to proceed with the publication of the volume.

Synod took recess until 2:00 p. m., prayer by W. J. Coleman.

THURSDAY AFTERNOON, JUNE 9, 1927.

Synod reconvened at 2 p. m., was called to order by the Moderator, and led in prayer by elder S. M. Steele. The roll was called. The minutes of the morning session were read and approved. It was resolved that after the second day the roll should be called but once each day.

The Moderator announced the following regular committees:

COMMITTEES OF SYNOD

Nominations—	**Finance—**
Samuel Edgar	W. J. Sanderson
M. S. McMillan	J. C. Slater
J. K. M. Tibby	O. F. Thompson
E. M. Elsey	Joseph Fleming
S. A. Sterrett	J. T. McKelvey

Foreign Missions—
J. D. Edgar
Robert Clarke
M. R. Jameson
S. M. Steele
Walter Ross

Home Missions—
Paul Coleman
F. E. Allen
J. A. Kempf
S. R. Wills
R. J. Martin

Discipline—
J. G. Reed
R. J. McIsaac
R. C. Reed
W. A. Snair
W. R. Marvin

National Reform—
A. A. Wylie
S. E. Greer
R. C. Adams
J. H. McBurney
J. R. McMullan

Theological Seminary—
J. G. McElhinney
F. M. Foster
D. R. Taggart
J. W. Anderson
G. G. McLaury

Geneva College—
P. J. McDonald
E. A. Crooks
R. W. Redpath
R. J. Bole
W. A. Russell

Supplies—
David Calderwood
E. G. Russell
F. F. Reade
J. L. Wright
C. K. Greer

Time and Place
D. Bruce Martin
D. B. Russell
Paul D. White
James Torrens
Oliver Willson

Traveling Fund—
J. W. Anderson and the financial agents of the Presbyteries.

The report of the Witness Committee, prepared by W. J. Coleman, was read by J. B. Willson, and considered item by item. The report was adopted as a whole, and is as follows:

REPORT OF THE WITNESS COMMITTEE

In a great country of more than one hundred and ten million people it is not to be expected that a small church of seven thousand will make much of an impression on public opinion. When we remember also that this church has four of the most unpopular subjects to present that can be found in religious life, that she devotes less than five per cent of her budget to this cause and that the tide of worldliness is so strong in this day as to loosen most churches from their moorings and require them to make a struggle to maintain themselves, we see how unlikely it is that the testimony of the Covenanter church would persuade many to accept her position.

But one thing this church can and does do; it keeps these questions open and living in the mind of a great part of the thinking and religious people of this country. The questions whether a Christian should incorporate with a Christless Constitution, whether the Psalms should be sung in the praise of

God, whether instruments should be used in worship, whether a Christian should join a secret society, are not dead. Of course there are others who join with us in keeping some of those questions alive, but none who make the direct, wide spread and purposeful effort to reach this end that we do.

This effort is helping to give us peace within our borders. As long as we fight on the skirmish line far to the front and maintain the outposts of our faith, we do not have to struggle for the fundamentals of our faith at home. As long as we meet the unbelieving world on its doorstep, we do not have to contest with it on ours. To testify for these unpopular principles keeps us up to the mark. And God will not let us die as long as it is worth while to keep us alive. We are probably making a greater impression on the mind of our country than any other group of seven thousand church members.

During the last year our main business, as heretofore, has been the sending out of tracts. These have been sent both inside and outside our church. Every three months each congregation has been supplied with enough tracts on some one of our four subjects to provide one for each family. Then an effort has been made to have each congregation become a center from which every three months from fifty to two hundred tracts will be sent to intelligent Christian neighbors. Fifteen congregations and some individuals have undertaken this work. Owing to the Chairman's absence from home and some sickness among those engaged in the work, not as many tracts have been sent outside the church as last year. We hope to do much better next year.

Only one new tract has been printed this year, "The Rule of God's Worship," but some old ones have been revised and reissued.

While we must admit that much mail matter goes unread, we still believe that no effort in any other line equals this in effectiveness, considering the expense involved. The mass of circulars sent out by business firms shows their estimate of the value of this method. The printed page is still the cheapest and most faithful messenger.

A small amount of money was spent this year in advertising our position on the organ question and the skillful management of the Editor of the Christian Nation made it go a long way. We may do more of this kind of work in the future.

J. M. Coleman was recovering from illness and preaching in a congregation till about the first of February. Since then he has been engaged in teaching in Greenville college, a Free Methodist institution, and has received in addition to what they give him a salary of $66.66 a month. We do not know whether his health will permit him to resume his former work or not.

The Chairman of the Committee has considered his chief duty to be the work of the office. Tracts have been sent to all requesting them. Letters have been carefully answered. Tracts have been sent to all congregations four times, with a special supply to those who were providing for neighbors. The printing of tracts and circular letters, keeping up the lists of

names and deciding what literature should be sent, have been a constant care. The chairman has been in many congregations and presented our principles. There is no sign from the pulpit that any of our people are indifferent to our testimony.

It does not seem, however, that this work of going about our own church and presenting our principles should be permanent arrangement. It adds another voice to that of the pastor, but such work must for the most part be left to the pastors.

One going about might, in addition to preaching, arrange for conventions that would be of advantage to our cause and help the testimony of our church in the whole community. Three such conventions were held the past winter, one in Allegheny, one in Wilkinsburg and one in Geneva. The discussions were able and the attendance fair, but by far the greatest impression, we are persuaded, was made by the programmes that were distributed from house to house in connection with each convention. These were prepared with the purpose that they would be effective in reaching those who might not attend.

The balance on hand at the beginning of the year was $2,255.29. Total receipts for the year $4,161.58. Amount expended $5,875.18. Balance on hand April first $1,188.57.

The term for which Robert Park, J. Boyd Tweed, J. H. McBurney and J. S. Tibby were elected has expired. Their successors are to be chosen by this Synod.

We submit the following recommendations:

1. That J. M. Coleman be chosen to lecture in colleges, as far as arrangements may be made by the committee.
2. That W. J. Coleman be continued as Superintendent of Witness Work.
3. That we continue sending out literature as widely as possible to ministers of all denominations.
4. That pastors be encouraged to preach sermons and conduct classes on our distinctive principles.
5. That every congregation be urged to send out literature on our principles to friends in its own neighborhood.
6. That local conventions for the discussion of these principles be arranged for in our congregations wherever possible.
7. That we do not allow ourselves to be discouraged by the lack of public results, but remember that our peace, our safety and our future depend on our faithfulness in contending earnestly for the testimony which our Lord in his Providence has committed to our charge.

W. J. COLEMAN,
J. B. WILLSON,
JOHN C. SLATER,
D. C. MATHEWS,
E. L. McKNIGHT,
J. S. TIBBY,
J. H. McBURNEY.

Paul Coleman, Chairman, submitted the report of the Temperance Committee which was considered by items, adopted as a whole, and is as follows:

REPORT TEMPERANCE COMMITTEE

The Temperance Committee would respectfully report:

I. As to the prohibition situation in our country.

1. Prohibition an undoubted benefit. Prohibition has relieved the American people of the legal guilt of licensing the liquor business. It has made the sight of drunkards on the streets comparatively rare, has added years to the average American life, relieved poverty, advanced American labor, broken the back of the white slave trade, reduced industrial accidents, decreased crime and the prison population, and saved six billion dollars a year and the boys. If prohibition enforcement cost a billion dollars a year, it would be cheap.

2. Politics and money interfering with sincere enforcement. In all the charts depicting the benefits of prohibition, 1920 is the best year, and the benefits have decreased steadily for several years up till recently when the slump seems to have been checked, but little improvement has come. The liquor forces seemed to be stunned in 1920 when prohibition went into effect; they soon rallied and their counter offensive has been gaining force steadily. Their supply of funds for promoting their business and their old skill in politics are again showing characteristic results. The political parties fear the loss of the minority wet vote more than they fear the loss of the majority dry vote. Our President's early record in politics and in legal practice was wet. He speaks in favor of prohibition but each year he recommends a decrease in the budget appropriation for the prohibition unit. He retains in his cabinet, and resents criticism of Secretary Mellon, long-time distillery magnate, in whose hostile hands control of prohibition enforcement still rests. His Attorney-General, Sargeant, like his two predecessors, preaches law enforcement but fought the adoption of prohibition. Even in the prohibition unit, typical party men are chosen apart from any standard of loyalty to the eighteenth amendment. Recently, against dry protest and on the recommendation of Senator Wadsworth who was defeated for being too wet, President Coolidge appointed a wet judge in western New York along the Canadian border; and General Andrews, in charge of enforcement, appointed as prohibition administrator in the same section a man who says he made two hundred thousand dollars in two years as attorney for bootleggers. If these instances were solitary they would not be mentioned in this report. So long as temperance folks are satisfied with a dry law and dry speeches, and the wets can be quieted by wet appointments and the Mellon enforcement, the same man and the same party may have the support of both wet and dry.

Arrests by Federal officers fell off 10,000 during 1926. The compromise of penalties by the Treasury Department is scandalous. In 1924, collections amounted to but five per cent of the penalties imposed by the law, and liquor associations are allowed to settle their fines by groups. There is no effort to increase the number of Federal Judges to an adequate number, even in defiant districts. In 1926, there was less than an average of one conviction per county of contested cases, and the

fault was not in the juries. Ten thousand cases were nolle prossed. It is no wonder that of over thirteen hundred breweries, only about two hundred have been put beyond the possibility of resuming the manufacture of beer on short notice.

Strenuous agitation has been required to achieve the recent small gains in enforcement, and under the present party organization gains cannot go far. The recent demand of Borah and McAdoo for a realignment on the liquor question is a door of hope. But Uncle Sam still needs conversion to Christ.

We remind our people of the necessity of using all proper means to advertise the benefits of prohibition even when poorly enforced, to educate in the need for prohibition, and to urge, and help, officials to enforce the law.

II. The tobacco situation.

The increase in the use of the cigarette continues. There are signs of the beginning of a campaign to induce the women to smoke. The greed of business and the influence of the American Legion are bringing modification of our anti-cigarette laws; and the temperance forces are only mildly active in opposition to the habit.

Meanwhile the evidence accumulates as to the pernicious effect of tobacco on the body, mind and morals of its users. We do anyone a life-long kindness whom we persuade to sign and keep a total abstinence pledge.

III. Our activities.

Your committee secured from our pastors a selected list of members to whom the "No-Tobacco Educator" should be sent. We have supplied special material to our Sabbath Schools for use in connection with each temperance lesson. We were allowed an hour at the C. Y. P. U. convention at Winona last summer and used the 3 reel film of the Kellogg Sanitarium on tobacco. Others may secure the film for exhibition by paying express charges. Pledges against liquor and tobacco were circulated at Winona and their signing also urged on anti-tobacco Sabbath last February. Reports of results are very incomplete but more than ten congregations secured signers to the pledge and we have the names of over 500 signers. Several of our ministers have found opportunity to speak in the public schools against the cigarette and many more should do so. Mrs. Anna P. George attended the National Legislative Conference again last winter as our representative, and Dr. S. E. Greer attended for us an anti-narcotic convention in Philadelphia last July.

We desire to express our appreciation of the cooperation of the "Christian Nation" in our work. We could not desire anything better in that direction.

The term for which J. R. W. Stevenson and T. C. Weir were chosen has expired and their successors should be chosen.

We recommend:

1. A continuous use of the public press by our people to help the temperance cause.

2. An effort by all our Sabbath Schools to make careful use of temperance days to make temperance converts and workers of all our people.

3. A prayerful and earnest continuance of the pledge signing campaign and an effort to conserve all the results that have been gained.

4. Persevering prayer to the God in whose cause we labor for the progress of Christian temperance in all its phases including the work against liquor and tobacco among the whites and against the use of peyote among the Indians.

PAUL COLEMAN,
J. R. W. STEVENSON,
F. F. READE.

A committee, to be named by the Committee on Nominations, was appointed to prepare an address to President Coolidge urging faithful enforcement of the prohibition laws.

The report of the Treasurer of the Woman's Association, Mrs. Agnes E. Steele, was read by her and referred to the Finance Committee.

Treasurer J. S. Tibby submitted a financial report of publishing the Minutes of 1926 and of the Literary Fund, which were referred to the Finance Committee.

The report of the Women's Association having in charge the Aged People's Home was read by the Assistant Clerk. The report was approved and is as follows:

REPORT OF THE REFORMED PRESBYTERIAN WOMEN'S ASSOCIATION HAVING IN CHARGE THE HOME FOR THE AGED

To the Moderator and Members of the Reformed Presbyterian Church of North America:

Dear Fathers and Brethren:—The Women's Association respectfully report that the year just closed has given us great cause for gratitude to the Giver of All Good, for under His guidance the home has made substantial progress.

Recognition should be given to the constant supervision and unwearying attention that the members receive from our capable matron and her staff. Thanks are also due to the various committees who have performed tasks requiring time, effort, and the exercise of careful judgment.

After weeks of investigation by our purchasing committee, the equipment of the home was improved by the installation of the type of refrigerator known as the Kelvinator. A Newell super heater and copper boiler were also introduced. These improvements will greatly facilitate the work of caring for the members of the home.

The kindly interest of friends and neighbors is shown by the coming to the home of the Women's Missionary Society of the Eighth United Presbyterian church, the W. M. S., of Pittsburgh

Reformed Presbyterian congregation, the Young Peoples, and the Intermediate Societies of Allegheny congregation, and the Avalon Unit. These social occasions have lent a pleasing variety to the lives of those whose activities are necessarily somewhat restricted.

The temporal wants also afford an opportunity of an interest in these servants of our Lord who have passed thru the burden and heat of the day; and while each month shows a record of generous giving, the real outpouring comes on Donation and Reception Day, when from far and near come substantial gifts of both provisions and money that materially lighten the burden of the Board of Managers and add much to the variety of the table.

Attention is also called to the cheerful and unselfish care given to the medical and dental needs of the members by our capable staff of busy men who take time from their practice to minister to the ills of these in the home.

Neither are the spiritual requirements neglected, for during the year sermons were preached by Rev. W. M. Doig and Rev. F. F. Reade; and by Licentiates Dougherty, McFarland, Robb, and Ward. Prayer meeting was conducted regularly by Mr. L. C. McWilliams and the Thanksgiving service was also under his care. To all of these we extend our sincere thanks.

Sorrow has been ours, for the hand of death was laid upon four members of the home and one member of the Board of Managers.

Miss Elizabeth Lowry answered the call on May 16th, Miss Elinor Gray on October 3rd, Miss Etta Jamison on January 19th, and Mr. Michael McLaughlin on February 27th. All of these will be greatly missed. We speak especially of Miss Etta Jamison because for many years as Matron, she had given unstintingly of her splendid abilities to the home. She earned the esteem and affection of all with whom she associated.

The rapidly thinning ranks of the charter members of this association as well as the Board of Managers sustained a great loss in the passing of Mrs. Mathilda Lowry Hice, who departed this life on October 5th, 1926. Living in close proximity to the home when it was opened and for many years afterward, Mrs. Hice gave freely of the best that she had for its well-being and advancement. With her husband, who preceded her many years ago, she was always ready to answer any call or perform any service at any hour of the day or night. Her thoughts and conversation centered about the Home and, tho handicapped in later years by a severe and painful affliction, she endeavored to be present at all our meetings, where her judgment and advice were greatly valued. Assuredly of her it can be said: "She hath done what she could."

The following have been received in to the membership of the home: Mrs. Mary J. A. McClurkin, Mrs. Mary Mercer, and Mr. and Mrs. Andrew Mercer.

Mrs. H. A. Calderwood has been added to the Life Directors by the generous gift of one hundred dollars by her husband.

Mr. and Mrs. John R. Gregg have again shown their inter-

est in the home by making a contribution of fifty dollars.

Mrs. Will R. Cook has been made a life member by the gift of twenty-five dollars given by the W. M. S. of College Hill congregation; Rev. R. C. Wylie was made a Life Member by the gift of his daughter, Mrs. Bess Wylie Haines; Mrs. Delber Elliott, by Mr. and Mrs. T. H. Boyd; while like gifts were made by the Misses Anna and Mary McGaw and Mrs. James Carson who were already Life Members; as well as by Mr. Walter Gangloff.

The sincere co-operation of the various organizations, individuals, physicians and ministers as well as the efficient manner in which the worthy Matron, Mrs. Anna E. McKittrick and her assistants aid in making the Home a delightful place in which to spend declining years, are all keenly appreciated.

We are fully conscious, however, that our combined efforts would prove unavailing without the guidance and power of "Him who giveth to all men liberally and upbraideth not."

Respectfully submitted,
MRS. THOMAS H. MARTIN, Secretary
Reformed Presbyterian Women's Association.

A question from Ohio Presbytery as to the payment of the Traveling Fund by Mission Stations was referred to the Committee on Discipline.

A communication from Ohio Presbytery with suggestions as to titles to be inserted in the Overture was referred to the Committee to canvass the vote on the Overture.

The Minutes of the Syrian Commission were read, approved and ordered engrossed on Synod's Minutes, and are as follows:

MINUTES OF THE SYRIAN COMMISSION OF SYNOD.

Larnaca, January 2, 1927.

The members of the Syrian Commission of Synod met at the call of the convener, A. J. McFarland, at the home of W. W. Weir, in accordance with the orders of Synod, (see Minutes of Synod, Session XCVII, page 50) for the purpose of reviving the Syrian Commission. Members present were A. J. McFarland and C. E. Caskey. In view of their appointment by Synod and because their ordination was so soon to take place, Calvin McCarroll and W. W. Weir were asked to take their places as members. The Commission was constituted with prayer by A. J. McFarland; C. E. Caskey was elected clerk; A. J. McFarland was chosen to preach the ordination sermon, C. E. Caskey to address the officers and A. J. McFarland to address the people at the ordination of the officers-elect of the Larnaca and Nicosia congregations. On motion the Commission took recess to meet at the church at 3:30 p. m. for the ordination of the officers of the Larnaca congregation.

The Syrian Commission met at the Larnaca church at 3:30 p. m. After singing and prayer and Scripture reading the sermon

was preached by A. J. McFarland. The Edict was read for the last time, the officers-elect came forward and answered the queries satisfactorily and were ordained with the laying on of hands of the Commission. A. J. McFarland made the ordination prayer. C. E. Caskey addressed the officers and A. J. McFarland addressed the people. The Commission adjourned with prayer by A. J. McFarland. The officers ordained were, Elders, W. W. Weir, S. G. Aghbabian and Dim. S. Dimitriades; Deacons Mrs. W. W. Weir, Mr. Sarkis Gulesserian, and Mrs. Dim. S. Dimitriades. The officers signed the Terms of Communion.

A. J. McFARLAND, Moderator,
C. E. CASKEY, Clerk.

Nicosia, January 9, 1927.

The Syrian Commission met at the Nicosia church for the purpose of ordaining the newly elected elders and deacons. Members present were A. J. McFarland, C. E. Caskey and Calvin McCarroll. After singing and prayer and Scripture reading A. J. McFarland preached the ordination sermon. The Commission was constituted with prayer by A. J. McFarland, the Edict was read for the last time, the officers-elect were called forward and answered the queries satisfactorily and were ordained with the laying on of hands of the Commission. A. J. McFarland offered the ordination prayer. C. E. Caskey addressed the officers and A. J. McFarland addressed the people. The Commission adjourned with prayer by A. J. McFarland. Those ordained were, Elders, Calvin McCarroll, S. V. Mouradian, and Christos HjKyriakou; Deacons, Mrs. C. E. Caskey, Mr. Sarkis Yergatian and Mrs. S. V. Mouradian. The officers signed the Terms of Communion.

A. J. McFARLAND, Moderator,
C. E. CASKEY, Clerk.

Larnaca, January 11, 1927.

The Syrian Commission met at the American Academy and was constituted with prayer by A. J. McFarland. Members present were A. J. McFarland, C. E. Caskey, Calvin McCarroll and W. W. Weir. The minutes of the last meetings were read and approved. C. E. Caskey was appointed to moderate the sessions of Larnaca and Nicosia. C. E. Caskey and W. W. Weir were appointed a committee to suggest a course of study for Licentiates, Aghbabian and Dimitriades, looking forward to their ordination. Commission was adjourned with prayer by C. E. Caskey, to meet the following summer at such a time and place as will be suggested by the Moderator.

A. J. McFARLAND, Moderator,
C. E. CASKEY, Clerk.

The minutes of the China Commission were read, approved and ordered spread on the minutes of Synod, and are as follows:

MINUTES OF THE CHINA COMMISSION.

Tak Hing, South China, March 27, 1926, 2:00 p. m.

The China Commission met at the call of the Moderator and was by him constituted in prayer. The members present were, ministers, J. A. Kempf and E. C. Mitchell. Absent, W. M. Robb, J. M. Wright, and E. J. M. Dickson.

Chue Hon Shang was appointed to moderate the Tak Hing session and to dispense the sacraments in the stations in the Tak Hing district. Chung On Tai was appointed to moderate the Lo Ting session and to dispense the sacraments in the stations in the Lo Ting district.

The Commission was adjourned with prayer by E. C. Mitchell.

J. A. KEMPF, Moderator,
E. C. MITCHELL, Clerk.

Tak Hing, South China, November 1, 1926, 9:00 a. m.

The China Commission met at the call of the Moderator and was by him constituted in prayer. The members present were, ministers, J. A. Kempf, W. M. Robb, and E. C. Mitchell. Elders, J. M. Wright. Absent, E. J. M. Dickson.

The minutes of March 27, 1926, were read and adopted.

It was resolved to proceed with the organization of the China Presbytery at Lo Ting, December 14, 1926, at 2:00 p. m.

The clerk was instructed to notify the Chinese ministers, Chue Hong Shang and Chung On Tai of the meeting and to request them to attend. The sessions of Lo Ting and Tak Hing were also invited each to appoint an elder as delegate to the Presbytery to be organized.

W. M. Robb was appointed to preach the sermon at the organization of the Presbytery.

The Commission adjourned with prayer by Dr. Wright to meet at Lo Ting, December 14, 1926, at 2:00 p. m.

J. A. KEMPF, Moderator,
E. C. MITCHELL, Clerk.

Lo Ting, South China, December 14, 1926, 2:00 p. m.

The China Commission met according to adjournment, for the purpose of organizing the China Presbytery of the Reformed Presbyterian church. According to appointment, W. M. Robb preached the opening sermon on Isaiah 52:11, last clause, at the close of which, in the absence of the Moderator, he constituted the court in prayer and acted as Moderator pro tem.

The members of the Commission present were, ministers, W. M. Robb and E. C. Mitchell, and elder, E. J. M. Dickson. Absent, J. A. Kempf and J. M. Wright.

The moderator gave a brief explanation of church courts and especially of the Presbytery about to be organized. It was then resolved that we proceed to the organization of the China Presbytery of the Reformed Presbyterian church. The roll of the Presbytery was made up and is as follows: Ministers, Chung On Tai, Chue Hon Shang, W. M. Robb, and E. C. Mitchell, elders, Chan Kong Ngai from Tak Hing and Lam Hon Teng from Lo Ting.

The election of officers was held and resulted as follows: Moderator, W. M. Robb, Chinese clerk, Chue Hon Shang, and English clerk, E. C. Mitchell.

At the conclusion of the organization of the Presbytery the Commission adjourned.

W. M. ROBB, Moderator pro tem,
E. C. MITCHELL, Clerk.

Tak Hing, South China, January 6, 1927, 10:30 a. m.

The China Commission met at the call of the Moderator and was by him constituted in prayer. The members present were ministers, J. A. Kempf, W. M. Robb, and E. C. Mitchell, elder J. M. Wright. Absent E. J. M. Dickson.

The minutes of November 1st and December 14, 1926 were read and adopted.

It was resolved that in view of the organization of the Presbytery to administer the affairs of the Reformed Presbyterian church in China, the China Commission considers its work completed.

The minutes of this session were read and adopted.

The Commission was adjourned with prayer by W. M. Robb.

J. A. KEMPF, Moderator,
E. C. MITCHELL, Clerk.

A letter of acknowledgment from Joseph M. Steele was read to the Synod.

A communication from the World's Conference on Faith and Order was referred to the Witness Committee to frame an answer to be submitted to this Synod.

A communication from the Lord's Day Alliance was referred for answer to a special committee to be named by the Committee on Nominations.

The report on Unfinished Business was taken from the table.

Item 11. Specification as to new application blanks. J. S. Tibby reported attended to.

Item 12. Preparation lantern slides. No report.

13. Sesqui Centennial exhibit. E. L. Stewart reported nothing done owing to the opening of the Exposition on the Sabbath.

Item 14. Synod to reaffirm or rescind temporary action on Budget. Report to be included in that of Forward Movement Secretary.

Item 15. Resolutions on exploitation of weaker nations. The Corresponding Secretary of the Foreign Mission Board reported that the matter had not come to the attention of the Board.

Item 16. Report on Divine Healing. J. C. McFeeters made a preliminary statement preparing the way for the report.

Synod adjourned to meet tomorrow morning at nine o'clock. Prayer by Thomas McFall.

FRIDAY FORENOON, JUNE 10, 1927.

Synod convened at the appointed hour, was called to order by the Moderator, led in prayer by elder J. R. McMullan, and constituted by the Moderator. The roll was called.

Devotional exercises were conducted by J. R. W. Stevenson.

The minutes of the previous session were read and approved.

R. C. Adams, T. C. McKnight and elder J. L. Wright were named Synod's representatives to convey the greetings of Synod to the Women's Synodical. .

The report of the Covenanter members of the Board of Directors of the National Reform Association was read by Mrs. Ella M. George, and was referred together with the financial statement of the Association to the Committee on National Reform.

The report of the Board of Superintendents of the Theological Seminary was read by the Secretary, J. B. Willson, and referred to the Committee on Theological Seminary.

A resolution offered by E. L. McKnight providing for a day of prayer for students for the Seminary was referred to the Committee on Theological Seminary.

J. G. Reed read the report of the Board of Trustees of Geneva College, which was referred to the Committee on Geneva College.

Dr. J. L. McLaughlin addressed the Court as the representative of the American Bible Society. The Moderator responded with assurances of the deep interest of the Covenanter Church in the work of this Society.

The reports of Presbyteries were presented by their respective Clerks. That of Philadelphia Presbytery was adopted without reference. The report of New York Presbytery was adopted with reference of the resolutions contained in the report to the Committee on Theological Seminary and to a special committee to be named by the Commit-

tee on Nominations. Synod took special note of the first report coming from the new Presbytery in China. The report was adopted. The reports of Central Canada, Colorado, Illinois, Iowa, Kansas, Ohio, Pacific Coast, Pittsburgh and Rochester Presbyteries were approved and referred to the Committee on Supplies. The reports follow:

CENTRAL CANADA

Central Canada Presbytery would respectfully report:

We have held one regular meeting during the year. The business of the Ad Interim Commission, due to difficulties presented by distance, was carried on by correspondence.

We have four congregations under our care and two ministers on our roll. The resignation of F. E. Allen as pastor at Winnipeg was accepted on June 1, 1926. F. F. Reade was received from Pittsburgh Presbytery and installed pastor at Winnipeg on Nov. 4, 1926. F. E. Allen was certified to Iowa Presbytery on Feb. 8, 1927.

Delbourne has had practically no preaching during the year. Regina is at present enjoying the ministrations of J. B. Gilmore.

F. F. Reade is Chairman of our Committee on Supplies and S. R. McKelvey our financial agent. H. G. McConaughy was appointed representative on the Co-ordinating Committee and F. F. Reade delegate to the Mission Conference. The last named was also elected as our representative to the Board of Corporators of Geneva College. H. G. McConaughy was named to sit on the committee to review the childrens' Handbook and Historical part of the Testimony.

We request the time of one laborer for the coming year.

Our Statistical report was duly forwarded and our Traveling Fund is paid in full.

Respectfully submitted,

F. F. READE, Clerk.

CHINA

The China Presbytery of the Reformed Presbyterian church was organized and held its first meeting at Lo Ting, South China, December 14, 1926. We have four ministers on our roll, Chung On Tai, Chue Hon Shang, W. M. Robb and E. C. Mitchell. We also have four unordained men under the care of Presbytery who are employed by the Chinese Council in evangelistic work. We have three other unordained men who are preaching regularly and doing the work of evangelists but who are self supporting.

We have two organized congregations and thirteen Mission Stations under our care. Plans are being made to organize one of these Mission Stations into a congregation during the coming year.

We have five students under our care who have completed their first year in the Seminary .

The church in China is under fire and some are going back and are walking no more with Him but we feel that with the

ordination of a native ministry and the organization of the Presbytery that a great step has been made towards a self-supporting, self-propagating church.

Respectfully submitted,
E. C. MITCHELL, Clerk.

COLORADO

The Colorado Presbytery would respectfully report that it has held one pro-re-nate meeting, one regular and one special meeting of presbytery during the past year.

There are three congregations under our care, LaJunta which is without a pastor desires to have the services of a stated supply. There are six ministers in our presbytery. D. C. Mathews and J. G. McElhinney are in the pastorate. H. B. McMillan is employed as a secretary by the American Sunday School Union. C. T. Carson is teaching in Sterling College. A. I. Robb, who is in ill health, resides at Van Nuys, California. J. B. Gilmore is supplying in our vacant congregations and his full time is at the disposal of Synod.

J. B. Gilmore was released from the pastorate of the LaJunta congregation August, 25, 1926. C. T. Carson was released from the pastorate of the Greeley congregation August 25, 1926. D. C. Mathews was received by certificate from the Pittsburgh Presbytery March 22, 1927, and is to be installed as pastor of the Greeley congregation soon after this meeting of Synod.

J. G. McElhinney and Elder A. A. Carson, of Greeley, are the representatives of the Presbytery on the Co-ordinating Committee. J. G. McElhinney is the chairman of the Committee on Supplies.

A. A. Carson is the financial agent of the Presbytery.

Our traveling fund is paid in full.

Respectfully submitted,
J. G. McELHINNEY.

ILLINOIS

During the year one regular meeting, two synodical meetings, and two meetings of the Interim Commission have been held.

The Women's Presbyterial Missionary Society met at the time of the regular meeting of Presbytery. A joint conference was held on World Peace. It was an occasion of much profit.

During the year, evangelistic services were held at Sparta and at Selma with encouraging results.

The Perils of Mormonism were ably discussed by Mrs. Lulu Loveland Sheperd in several of the larger towns in the vicinity of our congregations. In co-operation with the W. C. T. U., considerable work has been done toward securing the reading of the Bible in the public schools of Illinois. These efforts have been followed by gratifying results. Our young people attended the Convention at Winona in large numbers and testify to having received great spiritual uplift from these meetings. A Presbyterial convention is planned for Oakdale in August.

Of our six congregations, four have settled pastors. Princeton has called Jesse C. Mitchell, who has been stated supply at that place for sixteen months. The call is in the hands of Kansas Presbytery. S. F. Kingston has resigned the pastorate of the Selma congregation after thirty-six years of service. A resolution making recognition of this long period of work has been prepared. While there is not that degree of spiritual life in our congregations we could desire, yet we are not without evidences of Divine favor. Three of our congregations have paid their budget in full.

We have eight ministers on our roll. J. M. Coleman is teaching in Greenville College, Illinois. He is in the employ of the Witness Committee.

J. K. Robb resides at Beaver Falls, Pennsylvania. His time, and that of S. F. Kingston, is at the disposal of Synod. W. M. Robb was given a certificate that he might be a constituent member of the presbytery which was organized in China December 14, 1926.

We have one student of theology under our care, Frank Howard Lathom, a student of the third year. At the request of our Presbytery, he was licensed by the Pittsburgh Presbytery, May 10, 1927. Roy B. Hunter, a student of the second year in theology under our care, was certified to the Pittsburgh Presbytery and his congregational membership was sent to the Wilkinsburg Session.

Our representatives on the Co-ordinating Committee are George M. Robb and Elder R. H. Hayes of Bethel Congregation.

W. G. Robb is our committee on Supplies. He is also Moderator of the Interim Commission.

M. K. Carson is our representative on the Mission Conference.

The days of Thanksgiving and of Humiliation and Confession were duly observed.

Our statistical report was forwarded to the Stated Clerk and our vital statistics to the Evangelistic Committee.

Our traveling fund is paid in full.

J. M. WYLIE, Clerk.

IOWA

The Iowa Presbytery would respectfully report:

We have held one regular and two special meetings of the Presbytery and four meetings of the Ad Interim Commission since the last meeting of Synod. There are six ministers on our roll. Four are pastors and one is retired and one is engaged in Reform work. The Rev. F. E. Allen came to us from the Presbytery of Central Canada and was installed pastor of the Hopkinton congregation on February 10, 1927. We have seven congregations under our care.

All vacant congregations have been visited by a representative of the Presbytery and have been urged to hold their lines. A goodly number of the young people of the Presbytery attended the Young People's Conference during the summer of 1926 and they are showing a marked interest in this branch of the church's work.

The Presbytery has urged all congregations under its care, that have settled pastors, to conduct family visitation every other year, and for the most part this has been done. The sessional records have been carefully examined and the records of Presbytery are herewith submitted for examination by those who shall be appointed for this work.

As a Presbytery we are endeavoring to train our young people for leadership in Christian work. The College at Beaver Falls and our Seminary at Pittsburgh with all their advantages are being held up before our young men and women as a good place to go for instruction. Our children are taught to support the American Bible Society.

We regret that we are not able to report an increase in our membership this year and are sorry that we have not been able to pay our full share of the Budget. The members of the Presbytery take this opportunity of expressing their gratitude to Almighty God for his wonderful mercy during the past year. "The floods lift up their voices—but yet the Lord—more mighty far is he."

The Rev. H. G. Patterson is Chairman of our committee on Supplies. The full time of at least one man is requested for work in our unoccupied congregations. Our traveling fund is paid in full. Our statistical report is complete and has been duly forwarded to the Stated Clerk.

Respectfully submitted,
D. BRUCE MARTIN, Clerk.

KANSAS

Kansas Presbytery respectfully reports:

We have held one regular meeting of Presbytery during the year and the Interim Commission has held several meetings since last Synod. We have fifteen congregations and one mission under our care. Three congregations are without pastors, Quinter, Beulah and Superior. All the other congregations have pastors except Stafford, which has a stated supply. E. C. Mitchell on November 15th, 1926, was transferred to the presbytery to be formed in China. Paul D. White was installed pastor of Eskridge congregation October 12th, 1926. We have two licentiates under our care, Wylie Daugherty and Roy Fullerton. The time of both these men is at the disposal of Synod. The time of J. W. Dill and G. R. McBurney and Isaiah Faris is at the disposal of Synod. G. R. Steele is moderator of the Interim Commission. Our traveling fund is paid in full. M. R. Jameson is chairman of the young peoples' work in the presbytery. Nearly all the sessions under the care of presbytery reported favorably on the proposed revision of a doctrinal part of the testimony. R. C. Adams and his wife took up the work among the Indians about the first of September, 1926. They have labored courageously in a difficult field. Miss Mary Adams who is home on furlough, renders valuable services free of charge to our Sterling congregation. Chas. T. Carson, who is a professor in Sterling College, has found the way into the hearts of our Covenanter group of students in that institution

and is giving helpful service to them. Sterling congregation has built a new parsonage and will observe their 50th anniversary the first of November, 1926. Quinter is building a new parsonage. D. H. Elliott was tranferred from Kansas Presbytery to Pittsburgh Presbytery last July that he might become pastor of the Pittsburgh congregation. E. G. Russell was released from the pastorates of the Beulah and Superior congregations that he might accept a call to Syracuse congregation of Rochester Presbytery. D. R. Taggart is Chairman of the Committee of Supplies and Home Mission Secretary. A call from Princeton congregation is pending on Jesse Mitchel. A call from Hetherton congregation is pending on Roy Fullerton. Evangelistic services have been held in several of our congregations with gratifying results. Respectfully submitted,

G. R. STEELE.

NEW YORK

New York Presbytery would respectfully report:

Since last Synod we have held one regular and one called meeting. The Interim Commission has held two meetings.

We have thirteen congregations and one mission station under our care. Every congregation in the Presbytery now has a pastor, since George S. Coleman was installed pastor of the Cambridge congregation on September 25th, 1926, by the Interim Commission of Presbytery.

Fourteen ministers are on our roll, one of whom is a missionary in China, on furlough at the present time. Licentiate David Park was given a Letter of Standing, and has since entered the United Presbyterian ministry.

The following resolution, bearing on the subject of young men attending our own Seminary, was adopted.

Resolution: "Whereas the Reformed Presbyterian church has provided and is sustaining a Seminary to prepare young men to preach the Gospel: Whereas said Seminary has courses of study laid out through long experience, and taught by painstaking, thoroughly educated and consecrated professors.

And whereas it is to the students' highest advantage to be trained in Covenanter doctrine and atmosphere, where he becomes acquainted with the work at home and abroad, where he is in continuous association with our congregations:

Therefore, Resolved that New York Presbytery will not hereafter feel justified in taking under its care a student who does not intend to take his theological course in the Seminary of the Reformed Presbyterian church."

A resolution bearing on the subject of Ministers and Supplies was also adopted, and is as follows:

Resolution: "Whereas, licensed students and unsettled ministers are practically left to their own initiative to find a field:

Whereas they are sometimes weeks and months with no opportunity to preach the Gospel for which they have, through years of study prepared themselves.

And, whereas, after paying traveling expenses they have little left to support themselves and their families, and must

cry unto God,—therefore, Resolved, that the New York Presbytery urgently requests Synod to take this matter under advisement and provide, if possible, a way by which all licentiates and unsettled ministers, who are able, shall be continuously employed in the Lord's work, making sure they have a living over and above traveling expenses."

The Presbytery has established a Presbyterial Traveling Fund of 25 cents per member.

Our Synodical Traveling Fund has been paid in full.

W. J. McKnight is moderator of the Interim Commission. F. M. Foster is the Committee on Supplies. W. J. McKnight is the Committee on Finance. Our delegates to the Mission Conference were J. H. Pritchard and F. M. Foster. Our representatives on the Co-ordinating Committee are: Boyd A. White and deaconess Mrs. Anna P. George.

Our Statistical Report was forwarded in due time.

Respectfully submitted,
BOYD A. WHITE, Clerk.

OHIO

The Ohio Presbytery would respectfully report:

We have held one regular meeting during the year and our Interim Commission has held one called meeting. We have nine congregations and two mission stations under our care. One congregation, Hetherton, is vacant, but has a call pending. We have six settled pastors, two of whom are serving joint pastorates; five unsettled ministers and one licentiate.

Our Presbytery reports a net loss of one in membership during the past year. The total membership of the Presbytery is 465. Sixty-nine per cent of our allotment of Synod's Budget was raised this year. Seven congregations raised their Budgets in full. The highest per capita giving in the Presbytery was that of the Cincinnati congregation—$72 per member. The enrollment in our Young Peoples Societies total 93. At the last meeting of Presbytery a Presbyterial Secretary of Young People's Work was appointed in the hope that the interest and activity in this department of our work might be stimulated thereby. The program is being arranged for the Young People's Conference which meets this year with the Utica congregation August 17-19. A Presbyterial Plan of Work Committee is working on a plan of work which it is hoped, will be helpful in deepening the spiritual life of the congregations.

T. C. McKnight is our representative on the Board of Corporators of Geneva College.

E. M. Elsey and D. B. Russell are our delegates to the Mission Conference. J. C. Mathews and J. A. Potts are our representatives on the Co-ordinating Committee, W. J. Sanderson is Chairman of the Interim Commission. E. M. Elsey is Chairman of the Committee on Supplies.

The time of R. W. Piper, W. S. Fulton and R. Hargrave is at the disposal of Synod. We ask for the time of one worker in our vacant congregations.

Our statistical report was forwarded to the Stated Clerk and our traveling fund is paid in full.

Respectfully submitted,
J. C. MATHEWS, Clerk.

PACIFIC COAST

Pacific Coast Presbytery would respectfully report:

One regular meeting was held during the year just closed. Our Interim Commission held two meetings.

There are six congregations under our care. All have pastors except Fresno. F. D. Frazer was installed pastor of Portland congregation, November 16, 1926.

Seven ministers are on our roll. Five of them are settled pastors. One is kept from active service by ill health. One is engaged in business.

We approve of the revised chapters XXIX and XXX of the Testimony as handed down in overture by Synod, and answer the question of the overture in the affirmative.

We ask for the time of one laborer for the coming year.

David Calderwood is Chairman of Interim Commission.

F. D. Frazer is chairman of Committee on Supplies.

Our financial agent is Joseph Fleming.

J. D. Edgar is Secretary of Young Peoples' Work.

Samuel Edgar and Joseph Fleming were appointed to the Co-ordinating Committee.

J. D. Edgar and David Calderwood were appointed to the Mission Conference.

Our budget and traveling fund are paid in full. Our statistical report was duly forwarded to the stated clerk.

F. D. FRAZER, Clerk.

PHILADELPHIA

The Philadelphia Presbytery would respectfully report as follows:

We are exceedingly grateful to the God and Father of our Lord Jesus Christ for the manifold blessings of His Grace and providence which He has so abundantly bestowed upon us this past year. All of our congregations have settled pastors. The activities in these congregations have been carried on during this past year with a good degree of efficiency.

The total membership of the presbytery is in excess of 500. One of our congregations, namely, Orlando, Florida, has this past year completed the building of a new and beautiful church. This edifice is of brick and tile with stucco finish and cost approximately $24,000.00

The roll of our presbytery now contains the names of three licentiates namely, Mr. W. Wilbur Weir, who is at the head of the American Academy, Larnaca, Cyprus; and Mr. Armour J. McFarland, who completed his theological course in May of this year. Mr. McFarland, on June 7th, was united in marriage with Miss Sylvia Hutcheson, and together they plan to enter the Biblical Seminary of New York City this fall. Our third licentiate is Mr. Johannes G. Vos of Princeton, New Jersey. He was licensed

on May 23, 1927, by the Philadelphia Presbytery and advanced as a third year student of theology.

We record with sorrow the death of two of our prominent elders in this presbytery, Elder James Renwick Dill of the Second church in Philadelphia, and elder Samuel Jackson of the First church in Philadelphia. Both of these men served long and loyally in the eldership of our churches, and both were greatly beloved by the people. F. M. Wilson, minister; J. E. Huheey, elder; and John M. Crozier, deacon, were the constituent members of this presbytery on the Co-ordinating Committee. F. L. Stewart was presbytery's representative in the Home Missions Conference. Our share of the budget was paid in full and over paid. Our traveling fund is paid in full. Our statistical report was forwarded to the Stated Clerk.

S. E. GREER, Clerk.

PITTSBURGH

We would respectfully report that since our last report we have held two regular meetings, three special meetings and two synod meetings. The Interim Commission has held four meetings.

We have twenty-two congregations under our care. This is one less than last year, since after the death of A. J. Khouri, the Syrian congregation was disorganized and the members ordered by Presbytery to be certified to the congregation of their choice.

Seventeen of these congregations have settled pastors. One has a stated supply. Four are without pastors.

Licentiate Paul D. McCracken was ordained and installed pastor of the Slippery Rock Congregation, July 7, 1926. D. H. Elliott was received from Kansas Presbytery and installed pastor of Pittsburgh Congregation, September 10, 1926. A. A. Wylie was received from Rochester Presbytery and installed pastor of East End Congregation, November 9, 1926.

Anthony J. Khouri, the organizer and for many years the faithful pastor of the Syrian congregation was called home, August 29, 1926. We would also record the departure of Dr. J. M. Balph, a ruling elder of Slippery Rock Congregation, but who served the church for some thirty-nine years as medical missionary in the Levant, September 7, 1926.

F. F. Reade was certified at his own request to Central Canada Presbytery, to take up pastoral work in the Winnipeg congregation, September 10, 1926. D. C. Mathews was released from the pastorate of the New Alexandria congregation March 1, 1927, and certified to Colorado Presbytery at his own request to take up the pastoral work in Greeley congregation.

J. B. Tweed was released from the pastorate of the Beaver Falls congregation at his own request October 26, 1926, in order to give his full time to the teaching of Bible in Geneva College.

We now have thirty-nine ministers on our roll. Seventeen of these are settled pastors. One of these also serves another congregation as stated supply. Two are engaged in home mission activities; two are professors in the Seminary; six are en-

gaged full time in work for Geneva College; one is superintendent of our church Witness Work; one is engaged with the Welfare Board of Temperance and Moral Welfare of the Presbyterian church in Sabbath Observance Work; one is employed as professor in Wooster College; six are retired from active service; one is employed in business pursuits; and two are in active service as supplies for congregations.

At the request of Illinois Presbytery, Franklin H. Lathom was heard in his remaining trials for licensure and after examination was licensed to preach, May 10, 1927.

A certificate of transfer for Roy B. Hunter, a student of theology under the care of Illinois presbytery was received from that presbytery, May 10, 1927, and Mr. Hunter was taken under the care of Pittsburgh presbytery as a student of theology.

We now have three licentiates under our care.

Paul D. McCracken is our Superintendent of Young People's Work. Plans are under way for a larger and better conference than ever of young people at Rose Point this year.

Our Home Mission Secretary is J. G. Reed. His report shows that he has had a goodly measure of success in securing regular preaching and pastoral work in all our vacant congregations.

E. L. McKnight is moderator of our presbytery and also moderator of our Interim Commission.

E. A. Crooks and J. K. Gault were appointed to represent our presbytery on the Home Mission Conference.

A. A. Wylie, an elder from College Hill congregation, and J. P. Mitchell of the Financial Board of Allegheny congregation, were chosen to represent presbytery on the Co-ordinating Committee.

On May 6, 1927, R. J. G. McKnight was chosen his own successor on the Board of Corporators of Geneva College to represent Pittsburgh presbytery for a term of three years.

Our presbytery approved the doctrinal sections of the testimony submitted in overture and passed them down to the sessions of presbytery for action. Returns were received from nineteen sessions. Of these, seventeen voted affirmatively and two negatively for the approval of the chapters sent down in overture. This made the total number of members voting in the affirmative seventy-six, in the negative six, and not voting, one.

Our traveling fund is paid in full. Our statistical report was forwarded in due time to the Stated Clerk.

The full time of W. C. McClurkin, Remo I. Robb, Robert C. Ward and J. S. Stewart is at the disposal of Synod. We can take the full time of two laborers.

Slippery Rock Congregation made request that the name of the congregation be changed from Slippery Rock to that of Rose Point. Our presbytery approved this request and the name of the said congregation will be Rose Point.

Respectfully submitted,
A. A. WYLIE, Clerk.

ROCHESTER

Rochester Presbytery would respectfully report:

We have had one regular and one special meeting during the year. There are five congregations under our care, one of which has no pastor. A. A. Wylie, having resigned as pastor of Syracuse congregation to accept the call from East End Congregation, Pittsburgh, was released by Presbytery on October 20, 1927.

Recently a call was made upon E. G. Russell by Syracuse congregation to become its pastor. He has accepted, been transferred from Kansas Presbytery, and will be installed by a commission on June 22nd. We welcome this comrade from the West to take his place on the Eastern front.

Wm. McFarland has retired from active service. J. R. Latimer one year ago underwent an operation in a hospital at Montreal, also recently he had another operation on his eye. The Presbytery extends to him in his afflictions its prayers and sympathy for complete recovery.

J. M. Rutherford and W. J. Burns, elder, were appointed to represent Presbytery on the Co-ordinating Committee. W. M. McNeel is our representative at the Mission Conference. There was no representative deacon from Presbytery.

During the summer, Lisbon received the ministrations of R. Hargrave and W. J. McKnight and also this spring by students of the Seminary.

J. M. Rutherford was appointed financial agent of Presbytery.

E. G. Russell and W. J. Burns were appointed to apportion Presbytery's share of the budget among the various congregations. Our statistical report was forwarded in time to the stated clerk. Our traveling fund is paid in full. W. M. McNeel is Chairman of Supplies.

J. M. RUTHERFORD, Clerk.

The report on unfinished business was taken up.

Item 16. Report on Divine Healing. J. C. McFeeters, Chairman, submitted a majority report. Before he had completed the reading of the report the hour for recess arrived. Synod took recess until two o'clock, J. M. Foster leading in prayer.

FRIDAY AFTERNOON, JUNE 10, 1927

Synod reconvened after recess, was called to order by the Moderator and led in prayer by elder W. A. Snair. The minutes of the morning session were read and approved.

Synod resumed the hearing of the report on the question of Divine Healing. J. C. McFeeters finished the reading

of his report, and a minority report was submitted by F. M. Foster. The report on Unfinished Business was then laid on the table for the present.

A paper on Greek Baptism, submitted by J. M. Foster, was referred to the Committee on Discipline without reading.

A memorial from certain members of Sterling congregation with reference to the employment of a Roman Catholic as Coach at Geneva College was read and referred to the Committee on Geneva College.

Dr. Marquis was introduced to the Court and extended the courtesies of the floor.

The report of the Forward Movement Secretary, D. H. Elliott, was submitted and taken up item by item. In connection with item 2, R. A. Blair brought the greetings of the Pre-Synodic Bible Conference to the Synod. The appointment of the committee provided for in item 5 was referred to the Committee on Nominations. In accepting Dr. Elliott's resignation as Secretary, Synod by unanimous rising vote gave expression to its high appreciation of his service in this position. The report was adopted as a whole and is as follows:

FORWARD MOVEMENT SECRETARY'S REPORT 1927

In his eighth annual report your Secretary wishes not only to sketch the activities of the past year, but to survey briefly the almost eight years of service in this office. The larger activities ceased on the first of last September at the time of taking up other work. The salary also ceased at that time. Your Secretary offered his resignation to the Central Board of Missions. The Board declined to accept it, requesting that he continue the more essential parts of the work until Synod. This he has tried to do.

From the beginning of our Forward Movement work we have tried to develop it along three lines,—Stewardship, Life Service, and Spiritual Resources.

Stewardship

The outstanding achievement here has been the establishment of the Budget System of Finance. This includes the rules by which it is now governed. It comprehends the Co-ordinating Committee which recommends the amount of the Budget to be undertaken and weighs and passes upon all requests for aid. It carries with it the administrative work through the year, bringing it down to the congregations and attending to all matters of publicity pertaining thereto. The importance of the tithe and the Every Member Canvass have been continuously stressed through the years. There has been a distinct gain in this field of service.

Only 86 per cent of Synod's Budget was raised last year as against 95 per cent the year before. 52 congregations and 3 presbyteries raised their apportionments in full. In some lo-

calities there were unusual conditions which prevented congregations from meeting their assignments. A serious condition still exists where congregations fail to start to raise their share until the year has far gone. Why can we not keep awake at this task from the first month until the last and make our payments every month! The Covenanter church, we are certain, still comes very far short of contributing its full tithe for the work of the Kingdom.

Recommendation number 4 in last year's report, putting on trial for one year the right to contribute to specific causes over and above the Budget, was to be reaffirmed or rescinded at this Synod. Inasmuch as only two contributors were reported as availing themselves of this liberty, we see no reason why the rule should not be reaffirmed.

Life Service

The revival in our young peoples' activities had begun under your former Secretary of Young Peoples' work. The interest here has constantly grown. We tried at the beginning to list information concerning all the young people of the church. We have furnished Societies with printed wall pledges and Standards of Efficiency. We have, year by year, continued the printing of Topic Cards at a saving of about 100 per cent for all Societies desiring them. The Christian Endeavor topics were used by permission and a number of changes were made to suit our denominational needs.

The presbyterial Conferences and Conventions have constantly grown in attendance and interest. This interest culminated in the Synodical Young Peoples' Conference at Winona Lake, Ind., August 6-13, 1926. This was a ten days Conference held in two divisions, Junior and Senior.

Synod approved of the effort to hold such a Conference providing an attendance of 400 could be reasonably assured. 740 enrolled at the Conference, coming from all sections of the church. The favor of God was very marked. No serious sickness was reported nor were there any serious accidents by the way.

The conduct of the young people was commendable. The general spirit was fine. The recreational seasons were wholesome and in keeping with the higher aims of the Conference. Many attended prayer groups in the early morning and the singing of Psalms could be heard in all directions at the morning hour of worship. The spirit of co-operation was splendid. The officers and committees deserve the highest commendation for their willing and efficient service.

The printed programs in both divisions for the ten days were carried through with hardly a change. There were three divisions of Bible Study each morning following a period of devotion. Our distinctive principles were given prominence. One evening each was given over to the Theological Seminary, Geneva College, Evangelism and Missions. Another evening was reserved for an address by a distinguished minister of another denomination. All who had a place on the program seemed to put into it their very best.

The Sabbath services were especially impressive and helpful.

The expenses of the Conference amounted to $1,022.88. The receipts were $1,066.92, leaving a balance in the treasury of $44.04. A vote was carried unanimously to hold a similar Conference in 1930, four years hence.

On the last evening seventy-five came to the platform, declaring their willingness to enter into any services to which the Lord might call them in the Kingdom. This Conference was a wonderful demonstration of a youth movement in the right direction.

This great gathering should inspire faith in the loyalty of our young people to the church. How can we, as a Synod, encourage them and furnish work for them to do? How can we help them to hold the ground they have gained? "Not as though we have already attained." There remains yet much land to be possessed in our young people's work.

Spiritual Life

We have through the years tried to put spiritual things first. Prayer and Bible Study and family religion have been kept in the fore front. We have the names and addresses of 2,500 Covenanters who enrolled as intercessors in behalf of the work of the church.

Much literature was prepared and distributed, designed to help the spiritual life. Most of our congregations were reached in person, with special conferences with the officers in many.

The Pre-Synodic Conference, now called the Pre-Synodic Bible Conference, grew out of this department of work, the sixth of which was held this year. We realize that the value of our Forward Movement work must be measured in the balances of spiritual values. It is hard to measure these, but we lament that greater gains have not been made here. We have learned anew that it is "Not by might, nor by power, but by my Spirit, saith the Lord of Hosts."

Office Work

In addition to the correspondence entailed, files were made of young people, non-resident members, elders, deacons, and those who enrolled as intercessors.

65 kinds of literature were published and distributed free to the church, except the Prayer Meeting Folders and the Young People's Topic Cards for which a charge was made. The publications with the widest circulation were: "Six Great Certainties" of which 13,000 have been printed, and "Daily Readings for Public Schools," of which 40,000 have been distributed.

An average of twenty-six pages of material each year has been furnished to the Christian Nation.

Field Work

We were able in seven years to reach 71 of our congregations in person, in many of which a series of meetings was held. A number was visited more than once. 147 congregational visits were made in all, making an average of 21 each year. Dur-

ing that time we delivered 888 messages, an average of 127 each year.

Expenses

After equipping the office the first year, the Forward Movement, aside from the Secretary's salary, has cost the church about $1,100 for the entire period of its existence. After receipts and expenditures were balanced the Office has drawn from the church less than $160.00 a year, though the literature was printed and distributed free.

The expenses for this last year were	$562.26
The receipts were	445.92
Leaving a deficit of	$116.34

Accomplishments

It is proper to ask just now what the Forward Movement has accomplished. Has it justified its existence? Should it be continued in some form in the future?

We would not venture to suggest what the Movement has meant to the spiritual life of the church. We know of no method by which spiritual values can be accurately measured. To some congregations it has meant much. To others we fear it has meant very little.

Some of the tangible things that have grown out of it or have been closely associated with it are: the Budget System of Finance, the Co-ordinating Committee, files of information available to the church, a circulating library of religious books, Standard of Efficiency for Sabbath schools, new blanks for presbyterial examination of congregations, new application blanks for aid, a uniform system of supplemental helps for the Sabbath school, three instances of two congregations being joined under a single pastorate, a re-writing of the historical part of our Testimony, a supply of literature on many phases of the church's work, the Pre-Synodic Conference and a Synodical Conference of young people.

Resignation of Secretary

Your Secretary has served exactly seven years on salary and has cared for the more indispensable parts of the work nine months more without salary. He has offered his resignation on four former occasions. But now since he has undertaken other work, he presents his resignation as Secretary of the Forward Movement, of Home Missions, and also as Secretary of Young Peoples' Work and asks to be released from these responsibilities at this Synod. The office equipment is at Synod's disposal.

We wish to acknowledge the splendid help and wise counsel of Miss Mary McFarland who has faithfully served as office secretary for more than six years.

We appreciate the co-operation of the Christian Nation whose pages have always been open to us.

We are also grateful to the ministers and laymen and the young people who have been sympathetic and cordial in their support and co-operation. We thank the Synod for the confi-

dence shown in us and for the hearty continuance of the work year by year. These are the things that have made the work pleasant. Above all, we are thankful to God for His gracious favor and to Him be the praise for any good that may have been accomplished.

What of the Future?

There are three things the Synod can do:

First, it can drop the work altogether.

Second, it can make a division of the work among different men in the pastorate.

Third, it can elect a new Secretary to carry the work forward.

The first should not even be considered. There are certain matters that must be taken care of, such as the administration of matters pertaining to the Budget; keeping up files of information; keeping in touch with non resident members; preparation and distribution of Prayer Meeting Topics; the handling of books and literature now in existence; and caring for all matters pertaining to Young Peoples' work.

The second presents a possible solution. To one could be assigned all matters pertaining to stewardship; to another the secretaryship of Young Peoples' work; and to a third the department of spiritual life. This will have the disadvantage of scattering our efforts and taking away the unity of the work. It will mean also adding to the labors of men who may already be carrying heavy duties.

If the third alternative is followed and a new Secretary appointed, it should, we think, be done in connection with a readjustment of all our work, and projected under another name.

Would it be feasible to have one central office with lines running in from every board and institution of the church; a secretary in charge with such assistance as is needed; his duties defined by Synod instead of leaving to him the responsibility of feeling his own way and mapping out his own program of action; doing secretarial work for other boards as needed, thereby bringing about greater co-ordination between them; handling the Young Peoples' work and extensively using the church paper to keep the people fully informed along all our lines of work. People give and pray well only where they are well informed.

We would recommend:

1—That the rule appearing in Item 4 of last year's report be reaffirmed.

2—That Synod now hear R. A. Blair, appointed by the Pre-Synodic Conference to carry a message from it to the Synod.

3—That the moderator and clerk prepare and send a letter to each of the Young Peoples' Conferences this summer conveying Synod's greetings, commending them for their loyalty, and encouraging them to complete surrender to Jesus Christ and service in His kingdom.

4—That the resignations from the secretaryship of the Forward Movement, Home Missions and Young Peoples' work be accepted.

5—That a committee of seven be appointed to submit to this Synod recommendations covering a future policy concerning these branches of work.

Respectfully submitted,
DELBER H. ELLIOTT.

Dr. A. C. Gregg of Greenock, Scotland, fraternal delegate of the Scotch Synod, having arrived, was presented to and addressed the Court. He was made a consultative member of the Synod.

A petition from the Rehoboth, Pa., session to delay action on the Overture was referred to the Committee to canvass the vote.

A paper from Rochester Presbytery pertaining to compensation, etc, of supplies was referred to the Committee to consider similar paper from New York Presbytery and also to the Committee on Supplies.

A request from Illinois Presbytery for special authority in a particular case was referred to the Committee on Discipline.

Synod adjourned to meet at 9:00 a. m tomorrow, prayer by J. C. McFeeters.

SATURDAY FORENOON, JUNE 11, 1927

Synod met according to adjournment, was called to order by the Moderator, and constituted with prayer by J. S. Stewart. The alphabetic roll was called.

Devotional exercises were conducted by David Calderwood.

The minutes of the preceding session were read, corrected and approved.

The Moderator announced the following committees on Presbyterial Records:

COMMITTEES ON PRESBYTERIAL RECORDS

Central Canada—

W. O. Ferguson
J. M. Foster
W. A. Carson

Colorado—

J. M. Johnston
J. C Mathews
W. J. Burns

Illinois—

J. T. Mitchell
J. C. Mitchel
S. L. Wilson

Iowa—

H. G. McConaughy
Thomas McFall
R. C. McKnight

Kansas—
W. M. McNeel
Robert Park
J. R. Steele

New York—
J. M. Rutherford
G. R. Steele
J. C. Calderwood

Ohio—
F. L. Stewart
W. T. K. Thompson
J. E. Huheey

Pacific Coast—
H. G. Foster
J. R. Wylie
F. A. McLean

Philadelphia—
J. K. Gault
M. K. Carson
J. A. Potts

Pittsburgh—
J. R. W. Stevenson
H. G. Patterson
A. J. White

Rochester—
W. J. McBurney
Paul McCracken
Richard McAlister

The report of the Board of Corporators of Geneva College was read by the Secretary, G. M. Robb, and referred to the Committee on Geneva College.

Resolutions pertaining to an increase of pastors' salaries, presented by A. A. Wylie on behalf of Pittsburgh Presbytery, were referred to a special committee to be named by the Committee on Nominations.

The report of the Mission Conference was read by M. K. Carson, and taken up item by item. The report was amended, adopted and is as follows:

REPORT OF THE HOME MISSION CONFERENCE

The Mission Conference of the Reformed Presbyterian church met in the Westminster Hotel, Winona Lake, Indiana, June 7th, 1927, at 7:30 p. m. and was called to order by R. C. Wylie, the oldest member of the Home Mission Board. The meeting was opened with prayer by W. J. McKnight. F. M. Foster was elected Chairman; M. K. Carson, Secretary and F. F. Reade, Assistant Secretary.

Altogether provision has been made for thirty congregations. This is one more than last year. The congregations of Princeton and Vernon requested aid this year. No aid was asked for the Pittsburgh Syrian Congregation.

The following appropriations were recommended:

Central Canada Presbytery—

Delburne—$900 on condition they raise $500.
Lake Reno—$600 on condition they raise $800.
Regina—$1,300 on condition they raise $700.

In connection with this recommendation, the Home Mission Board is authorized to pay J. B. Gilmore for the past

months of April, May, and June on the basis of the appropriation of the coming year.

Winnipeg—$1,100.

Kansas Presbytery—

Eskridge—$500 on condition they raise $900.

Stafford—$600 for pastor's salary, provided the congregation raises $600, or $10 per diem on the condition that the congregation raises the same amount.

New York Presbytery—

Coldenham—$400 on condition the congregation raises $1,200.

Montclair—$1,000, in view of special conditions.

Cornwallis—$800.

White Lake—$600.

Ohio Presbytery—

Bellefontaine—$950 on condition they raise $850.

Cedarville—$115 on condition they raise $115.

Hetherton—$800 for pastor or stated supply on condition they raise $600, or $10 per diem for supplies on the condition that the congregation has in the deed of its church property a reversionary clause to the Synod of the Reformed Presbyterian church, to take effect in case the congregation ceases to hold the property.

Ray—$200 on condition they raise $200.

Utica—$400 on condition they raise $1,100. This is in view of special conditions.

Pacific Coast Presbytery—

Hemet—$800 on condition they raise $700. This is in view of special conditions.

Fresno—$300 on condition they raise $300. A request was received from Fresno that they be allowed to circulate a petition for subscriptions for the building of a new church. This request was referred to Synod.

Portland—$1,000 on condition the congregation raises $1000.

Philadelphia Presbytery—

Orlando—$800 on condition they raise $1000.

Pittsburgh Presbytery—

Bear Run and Mahoning—$800 on condition they raise $800.

Rehoboth—$750 on condition they raise $750.

Rose Point—$400.

Youngstown—$600 for Stated Supply.

Union—$800 was placed at the disposal of the Home Mission Board to be used according to its discretion.

North Union—$300 was placed at the disposal of the Home Mission Board to be used according to its discretion.

Rochester Presbytery—

Lochiel—$900.

Illinois Presbytery—

Princeton—$350.

Iowa Presbytery—

Washington—$200.
Rehoboth—$300.
Vernon—$300 was placed at the disposal of the Home Mission Board to be used according to its discretion.

The Mission Conference requests the appropriation of $13,500.

The Chairman appointed E. L. McKnight and R. A. Blair as a committee to bring before Synod, the question of manses. The following resolution was adopted: That congregations in making their Statistical reports, not only indicate whether or not they have a manse, but also whether rent is charged and if so how much and report as salary the amount the pastor receives, less rental charges.

Recommendations:

I. We urge the congregations to pay special attention to the resolutions adopted before, in reference to Mission Work, the Every Member Canvass and the question of the Tithe.

II. That Presbyteries be directed to require a detailed report of pastors and Stated Supplies of work done in all aid-receiving congregations.

III. Synod expects congregations to live up to these requirements and that appropriations be granted on the fulfillment of these conditions.

IV. Presbyteries are urged to take special notice of the requirements of the Home Mission Conference.

V. The Clerk was appointed to send the resolutions of this conference to the Clerks of Presbyteries and also to the clerks of Session of the aid-receiving congregations.

Respectfully submitted,
F. M. FOSTER, Chairman,
M. K. CARSON, Secretary.

The request of Fresno congregation for permission to canvass the church for subscriptions to erect a church building was referred to Pacific Coast Presbytery with power to act, subject to the approval of the Board of Church Erection.

A similar request from Montclair congregation was referred to New York Presbytery on the same conditions.

The report of the Co-ordinating Committee was submitted by A. A. Wylie and considered item by item. In connection with the consideration of the report as a whole Synod was led in prayer by T. M. Slater and R. A. Blair. The report was adopted as a whole and is as follows:

REPORT OF THE CO-ORDINATING COMMITTEE

The Co-ordinating Committee met at the call of the General Secretary of the Forward Movement in the Westminster Hotel, Winona Lake, Indiana, June 7, 1927, at 7:00 p. m. D. H. Elliott was chosen chairman; A. A. Wylie, clerk. The roll of members representing the presbyteries was completed and is as follows:

	Ministers	Elders	Deacons
Cen. Canada	H. G. McConaughy		
Colorado	J. G. McElhinney	A. A. Carson	
Illinois	Geo. M. Robb	R. H. Hays	
Iowa	P. J. McDonald	Oliver Willson	
Kansas	Paul White	J. L. Wright	A. H. McCrae
New York	Boyd A. White		
Ohio	J. C. Mathews	J. A. Potts	
Pacific Coast	Samuel Edgar		
Philadelphia	F. M. Wilson	J. E. Huheey	John M. Crozier
Pittsburgh		A. A. Wylie	J. P. Mitchell
Rochester	J. M. Rutherford	W. J. Burns	

The various Boards and Committees of the church were represented by the following:

Church Erection—S. E. Greer.
Foreign Missions—Walter McCarroll.
Central Board—J. B. Willson.
Witness Committee—W. J. Coleman.
Geneva College—R. A. Blair.
Theological Seminary—W. J. Coleman.
Board of Control—H. G. Patterson.
Womans' Association—Mrs. Agnes Steele.
Jewish Mission—F. L. Stewart.

We would report the following recommendations:

1. That $100,000.00 be the amount of the budget adopted by Synod for the coming year.

2. That the budget be apportioned to the separate schemes of the church as follows:

Church Erection	$ 1,500.00
Foreign Missions	41,000.00
Southern Mission	9,500.00
Home Missions	10,100.00
Indian Mission	1,400.00
Witness Committee	5,100.00
Geneva College	13,200.00
Theological Seminary	3,000.00
Students' Aid	900.00
Widows and Orphans	3,500.00
Ministerial Relief	3,400.00
Evangelistic Committee	2,600.00
Women's Association	1,800.00
Jewish Mission	3,000.00

3. That the apportionment to the Presbyteries be the same as last year, which is as follows:

Central Canada	550.00
Colorado	4,300.00
Illinois	5,700.00
Iowa	6,800.00
Kansas	17,100.00
New York	12,850.00
Ohio	4,800.00
Philadelphia	9,300.00
Pacific Coast	5,200.00
Pittsburgh	30,100.00
Rochester	3,300.00

4. That the Forward Movement office or any agency which may be appointed to take charge of our stewardship work, furnish to all congregations literature on the Every Member Canvass, Tithing and Stewardship, and that pastors be urged to present the work of the entire church to their congregations from the pulpit.

5. That inasmuch as the deficits reported in various departments have not been provided for in the appropriations of the budget, the total of which amounts to about $9,508.00, that Sabbath, October 2, 1927, be set apart as a day for a special collection from all our congregations to meet this deficit. This offering should be forwarded to J. S. Tibby to be applied proportionately to the deficits announced in the various departments.

6. That Synod renew the contract with the Christian Nation for the coming year on the same basis as last year. The financial statement of the Christian Nation is presented here and is as follows:

FINANCIAL STATEMENT OF THE CHRISTIAN NATION

April 1, 1926, to April 1, 1927.

Receipts—			
Subscriptions		$3,566.71	
Advertising: Church	$5,000.00		
General	571.22	5,571.22	
Total			$9137.93
Disbursements—			
Rent		$ 660.00	
Telephone and Telegraph		119.42	
Postage		240.00	
Office Help		1,560.00	
Printer		5,007.99	
Electros		77,06	
Paper for Christian Nation		631.46	
Advertising Comm. and Adv. C. N. in other periodicals		65.40	
Interest on Money Loaned Christian Nation		199.50	

Carfare	451.21	
Office Sundries	293.97	
Total		$9,326.01
Deficit		$ 188.08

Respectfully submitted,
A. A. WYLIE, Clerk.

The report of the Permanent Committee on Sabbath Schools was submitted by the Chairman, J. G. McElhinney, and taken up item by item. The report was amended, adopted as a whole and is as follows:

REPORT OF THE PERMANENT COMMITTEE ON SABBATH SCHOOLS.

The Youth movement in the world today should challenge us to a "back to the Book" movement in the church.

Our church is proud of its reputation for familiarity with and faithfulness to the teachings of the scriptures. If we wish to maintain that reputation, it is necessary for us to impress upon the plastic mind of the youth the great truths of the Bible, in order to fortify them against the temptations and tendencies of our age.

To meet the need of the children and youth of our church, the Synod a year ago adopted a Supplemental Graded Course of Sabbath school lessons. Following the instructions received, this course of lessons was printed in the form of a small booklet. Samples were sent to all of our congregations. Pastors and superintendents were urged to send for enough copies to supply their school, to put them to use in their classes and at least to give them a fair trial. Twenty-five hundred copies were printed. The most of which have already been sent out and are in use in our Sabbath schools. Your committee is gratified with the hearty manner in which the Supplemental Graded Course has been received by our church at large. We hope they will prove satisfactory where they are in use and that all who have not tried them will give them a trial.

Committing should be done **systematically.** The Supplemental Graded Course furnishes the system.

Our public schools have a system and follow it. They do not merely suggest the text books and leave each teacher or the pupils to decide how they shall be used, but a course of study is carefully outlined by the department of education and the local school is required to follow the course specified.

The work of memorizing should be adapted to the **capacity** of the members of the school. Therefore, a **graded** system is essential. The supplemental course accordingly commends itself to our Sabbath schools because it is graded.

The portions of Scripture and the Catechisms have been selected according to the age and capacity of the various classes,

both as to the amount of committing required and the nature of the subjects included. From the simplest truths of the Gospel, up through the systematic statements of the great fundamentals in the Westminster Shorter Catechism, on through an extended study of our church standards and the evils in the various religious systems of our times, our Sabbath school pupils are provided with a course which should challenge their keenest interest and most faithful efforts.

The Supplemental Course aims both at the instruction and indoctrination of our children and young people, and at their conviction, conversion and sanctification.

Owing to the fact that the work of J. B. Gilmore and C. T. Carson has taken them out of the bounds of the Colorado Presbytery, your Committee has not been thoroughly organized and has had no meetings to plan its work.

Recommendations.

1. That Synod refer to the Nominating Committee the matter of appointing a new "Permanent Committee on Sabbath Schools" composed of some group living near together such as the pastors of congregations in Southern Illinois, together with some of the men and women of their Sabbath schools.

2. That our pastors and Sabbath school officers and teachers, together with the parents in our Covenanter homes, be urged to make faithful use of the Supplemental Graded Course or some other similar course, in a united effort to revive the custom of committing Bible truth and to prepare our children to become intelligent Christians and members of the Covenanter church.

Respectfully submitted,
J. G. McELHINNEY, Chairman.

The report on Psalmody was submitted by J. K. Gault. It was amended by including a warning to our ministers against conducting services in churches of other denominations where it is necessary for them to conduct the praise service. The report as amended was adopted as a whole and is as follows:

CONCERNING PSALMODY.

The Reformed Presbyterian Testimony says, "Singing God's praise is a part of public social worship, in which the whole congregation should join; the Book of Psalms, which are of Divine Inspiration, is well adapted to the state of the church, and of every member, in all ages and circumstances; and these Psalms to the exclusion of all imitations and uninspired compositions, are to be used in social worship."

The Covenanter church is one of the few smaller churches which still maintain the exclusive use of the Psalms in the worship of God. Within the past year or two the digression from this position on the part of other churches has been quite marked, and in view of this fact the subject of Psalmody should be given thoughtful consideration. Our apprehension should be kept alert by the occasional setting forth of the

reasons for holding to this position. It is a well-established fact that a principle which is not being defended will rapidly lose it's hold.

The EXCLUSIVE USE OF THE PSALMS IS FOUNDED UPON THE AUTHORITY OF GOD.

They are in the Bible, being a part of the Inspired Canon. Their very name indicates that they are to be sung in praise. It can be reasonably concluded that what God has authorized as a medium of praise will be acceptable to Him. The trustworthiness of a guide for an uncertain journey is made more reliable by his coming from the place of destination. The Psalms have come from the place of destination. They are vastly superior to any other songs of praise in that respect. They know the way. They came from God, and they can go back to Him bearing the praises of our hearts.

Jesus, by His example on the night before He was betrayed, proclaims the authority of the Psalms. They sang a portion of the Great Halell before departing for the Mount of Olives and the Garden of Gethsemane. Then Paul says, "Let the Word of Christ dwell in you richly in all wisdom, teaching and admonishing one another in Psalms, and Hymns, and Spiritual songs," referring, of course, to the different classes of songs as they were found in the Greek translation of the Psalter.

Now we should carefully keep in mind, in this connection, that the primary question in praise is not what sounds well to man, but what has God authorized. God has always been very jealous of His worship and has hedged it about with certain well-defined boundaries, one of which is that whatever is not commanded in the worship of God is forbidden. Did He not say to Moses, in the matter of the construction of the tabernacle, "See, that thou make all things according to the pattern showed to thee in the Mount." In the case of Nadab and Abihu it is said that they "offered strange fire before the Lord, which He had not commanded them." The Psalms, therefore, have been authorized both by precept and example. The hymns have not been authorized, and hence it should not be difficult for one to determine which matter of praise is acceptable to God.

THE PERFECTION OF THE PSALMS IS A STRONG ARGUMENT IN THEIR FAVOR.

Since they came from God they must be perfect. Everything that God makes is perfect. After each successive work of creation, "God saw that it was good." And at the close of the whole period, "God saw everything that He made, and behold, it was very good." Man in nothing can lay claim to that distinction. Imperfection characterizes everything that he does.

The Jews were early taught that only the best was to be offered unto the Lord. The firstlings of the flock or of the herd were offered, and anything that was defective was unfit . In all of our worship we should be careful to offer to God only the best, for anything short of that is not acceptable to Him.

The Psalms contain everything needful for us to know in the offering of acceptable praise. This shows how perfect they

are. God in all of His Divine attributes is uplifted before us as the supreme object of our praise. One side of His nature is not magnified to the exclusion of the other. His love and mercy are portrayed as are also His justice and His wrath.

Neither do the Psalms mis-represent nor fail to represent Christ. The Psalms are full of Christ. He, through His Spirit, is the author of them, for they are called, "The word of Christ." Many times did He make use of portions of the Psalms in describing His own experiences. The 2nd and 45th proclaim His Divinity and eternal sonship. In the 8th and 40th His incarnation is portrayed; in the 41st, His betrayal; and in the 22nd, His agony in the garden, His rejection and His crucifixion. Many others might be mentioned which show forth some phase of the Saviour's life and work.

How perfectly do the Psalms adapt themselves to Christian experience of all ages. In them we find expressions of explicit trust and complete confidence. There are penetential Psalms and there are songs of triumph. There are psalms of joy and psalms of sorrow. There are psalms suited to every experience in life. Uncle John, the studio director, of KHJ, Los Angeles says, "By far the favorite Scripture Reading for my great radio audience is the 23rd psalm." The psalms make up the only perfect book of praise. All others are imperfect.

The PSALMS ARE CHARACTERIZED BY TRANSCENDENT DIGNITY.

Since our praise is supposed to terminate upon God and not upon man only that should be used in His praise the sentiment of which corresponds to His Divine nature. There is nothing light or ephemeral about the psalms. True it is that they cannot be fully understood in many places but, who can explain the mind of the Almighty or fathom the depth of His understanding. "As the Heavens are higher than the earth so are my ways higher than your ways, and my thoughts than your thoughts." How dignified is the psalmist's declaration of complete confidence in God as we have it in the beautiful words of the 23rd psalm; his contrition in the 51st and his exalted triumph in the 76th. What a decided contrast is presented between them and many of the hymns which are lacking even in earthly dignity and are often filled with meaningless platitudes.

THE SINGING OF THE PSALMS IN WORSHIP SHOULD BY ALL MEANS BE ENTHUSIASTIC.

Covenanters above all others should be a singing people. Since they have such sublime songs they should learn to sing them well. The great lack in some of our churches in the matter of beautiful singing is competent leadership. Often no effort is made to improve the singing. There is no leader who could not be made into a better leader through training and effort. Other churches spend much money on instruments of music. Since we do not have that money to spend why would it not, as has already been suggested, be a wise plan to spend money in the training of our leaders to sing better? We have the best songs, we might have better singing.

The SINGING OF THE PSALMS SHOULD BY ALL MEANS BE EXCLUSIVE.

Covenanters should not sing hymns when they attend services in other churches. What is wrong in one place is wrong in another. Let us keep our testimony vital in this regard by maintaining our position of exclusive psalmody under all circumstances. Being present in a church service where hymns are sung does not justify one in departing from his covenanted profession.

Respectfully submitted,
J. K. GAULT,
W. M. DOIG,
H. G. McCONAUGHY,
JOHN M. ALLEN,
J. L. PATTERSON.

The Witness Committee submitted a report on the communication received from the World Conference on Faith and Order. The report was adopted and is as follows:

REPORT OF THE WITNESS COMMITTEE ON THE WORLD CONFERENCE ON FAITH AND ORDER

Your committee appointed to consider the proposal that this Synod appoint delegates to a World Conference of the churches on Faith and Order held with the view of uniting all churches in one Christian body, the Conference meeting in Lausanne, Switzerland, the coming August, would respectfully report:

We have read carefully the papers and tracts sent out on this subject for several years and find that this movement for Church Unity began in the American Protestant Episcopal church in 1910. The General Convention of the Episcopal church in that year, moved by a desire that all our Lord's disciples may be one, appointed a commission to bring about a conference for the consideration of questions touching Faith and Order, and to ask all Christian communions throughout the world to unite in arranging for and conducting such a conference.

Participation in this conference was not to involve the surrender or compromise of any doctrine or position held by any church. Each participating church was to appoint a commission, under whatever terms it saw fit, to cooperate in arranging the World Conference.

Members of these commissions met in August, 1920, at Geneva, Switzerland, where fundamental questions were discussed and a Continuation Committee appointed to carry on the preparations for the World Conference. This Continuation Committee met at Stockholm, Sweden, in August, 1925, and decided that the World Conference on Faith and Order, to consist of about five hundred representatives of the churches, be convened at Lausanne, Switzerland, in August, 1927. This

conference is now before us and a decision is to be made whether we will appoint a commission to attend this meeting.

In the membership list of the Lausanne Conference we find the names of eighty-six nation-wide communions that are to be represented there. The churches with which we are well acquainted all around us are generally in the list. The body taking the lead in this movement for unity has been the Episcopal churches of the United States and England, which have furnished most of the officers and money support of the organization thus far. In 1919 the Pope was invited to send representatives to the Conference and declined.

Quite a number of leaflets, about forty-two in all, have been prepared and sent out in furtherance of this movement, the writers being generally Episcopalians. Among these the most important has been one containing subjects for discussion at the World Conference and at the preliminary meetings in preparation for the Conference. This is not intended to confine or restrict discussion, but to afford starting points. The subjects prominent are the nature of the church, its Confessions of Faith, its ministry, the sacraments, the unity of Christendom and the place of different churches within it. The only question which this Agenda seems to consider already fairly well settled is that of the episcopate, that "it must have a place in the reunited church and might be combined with the essential elements of the presbyterial and congregational polities." The following three propositions are submitted in connection with this conclusion:

"A. The episcopate of the reunited church should be a constitutional and representative episcopate, side by side with which councils of the Presbyters and the congregations of the Faithful should have their constitutional places.

"B. The rule of the reunited church should be that every ordination must be by a Bishop, and every consecration by at least three Bishops. The Presbyters present at the ordination of a Presbyter should join with the Bishop in the laying on of hands.

"C. The reunited church, in adopting episcopal ordination as its rule, would not ground its adoption of the rule on any particular theory of the origin or character of episcopal ordination, nor demand as necessary the teaching or acceptance of any such theory."

Some Presbyterian and Congregational churches in England seem already to have conceded what is called the "historic episcopate" in conferences already held. Without this concession, it would seem that no progress can be made in the direction of unity under the present leadership of the movement.

We recommend the following action:

While this Synod very sincerely favors the unity of the Christian church, being committed to this by our church covenant, and while it stands ready to sacrifice everything but the truth of God that such unity may be secured, it does not believe that the proposed conference with the circumstances attending it gives sufficient ground to expect a unity in truth and

Scriptural order that it can accept. The Synod therefore decides not to appoint commissioners to the World Conference at Lausanne. W. J. COLEMAN, Chairman.

A delegation from the Women's Synodical presented to the Synod beautiful bouquets of white carnations, a memorial to the seventy-three members of that organization and the missionaries who have been called to their reward since the last meeting two years ago.

The Synod adjourned to meet Monday morning at 9:00 o'clock. As a mark of respect to the memory of the women deceased in the Women's Synodical and the missionaries who have passed away, Synod stood in silence for two minutes before the prayer of adjournment, which was offered by J. R. Wylie.

MONDAY FORENOON, JUNE 13, 1927.

Synod met pursuant to adjournment, was called to order by the Moderator, and constituted with prayer by J. M. Coleman. The roll was called.

Devotional exercises were conducted by R. C. Adams.

The minutes of the last session were read and approved.

Dr. J. C. Breckenridge, General Secretary of the Winona Association, in a pleasing way extended the greetings of the Association and an invitation to meet at Winona as often as convenient.

Dr. A. C. Gregg addressed the Court as the fraternal delegate of the Synod of the Reformed Presbyterian church in Scotland, and also brought the unofficial greetings of the Synod of Ireland. Mrs. Gregg was presented to the Court and expressed her appreciation of the kindness and courtesy which she and her husband have received from the American church.

T. M. Slater offered a resolution providing for a commemoration of the 400th anniversary of the death of Patrick Hamilton. The resolution was adopted and the naming of a committee to make suitable arrangements was referred to the Committee on Nominations.

P. J. McDonald, Chairman, read the report of the Committee on Geneva College, which was taken up item by item. Pending discussion of item 1, Synod took recess until 2:00 p. m., with prayer by J. R. W. Stevenson.

MONDAY AFTERNOON, JUNE 13, 1927.

Synod reconvened at 2:00 o'clock, was called to order by the moderator, and led in prayer by elder W. R. Marvin.

The minutes of the morning session were read and approved.

R. A. M. Steele submitted his resignation as Synod's Evangelistic singer. It was referred to the Committee on Evangelistic Work.

The report of the Advisory Committee on Near East Relief was read by F. M. Wilson, and taken up item by item. Following adoption of item 1, R. W. Redpath addressed the Court as the representative of Near East Relief. The report was adopted as a whole and is as follows:

REPORT OF ADVISORY COMMITTEE ON NEAR EAST RELIEF.

The committee appointed under direction of Synod by the Board of Foreign Missions has sought to keep in touch with the work of this relief organization. Our missionaries have been able to observe its operations and in some measure to cooperate. Mr. R. W. Redpath visited some of the orphanages during his recent tour of the Near East. The members of the committee have sought to acquaint themselves with the overseas work and with the campaign plans in America. Our members have met individually with Near East officials and committees from time to time. The committee sent a letter to all our pastors last fall, requesting the observance of Golden Rule Sabbath in December.

The claims of Near East Relief to our continued support rest on these facts.

34,000 orphans are still dependent on American charity; one-half of these are in the institutions; the other half having been placed out in native homes, yet under supervision of Near East Relief. These homes are not able to provide for the orphans and the expense must be carried for a time by the organization. The continuance of this Christian charity is dependent entirely on funds from America for a few years more. Supplemental emergency feeding has been necessary for over 2000 children in the camps. Clinical and hospital aid, food, and some personal service for about 3000 adults has been required and rendered. The "Near East Industries" inaugurated by Near East Relief, gives employment to about 13000 adults and graduate orphans. This work is self supporting.

We recommend:

1. That Mr. R. W. Redpath be heard by Synod on behalf of Near East Relief, and that ten minutes be allotted him for his address, immediately following the adoption of this resolution.

2. That Synod renew its endorsement of the work of Near East Relief and authorize the Board to appoint for another year an advisory committee.

3. That our churches and Sabbath schools be urged to continue the support of Near East Relief, and proper observance of Golden Rule Sabbath.

4. That all offerings of money be sent, as heretofore, to Mr. Joseph M. Steele, Treasurer of the Board of Foreign Missions.

5. That the action of last year be reaffirmed, to-wit: that the Board allot at least 50 per cent of the collections of the Covenanter church to the Near East Relief for its general work, and that pastors and sessions be urged to open our churches to proper appeals on behalf of Near East Relief.

FINDLEY M. WILSON,
WALTER McCARROLL,
SAMUEL R. BOGGS,
EVAN W. JONES.

The report of the Committee on Foreign Missions was read by the chairman, J. D. Edgar, and considered item by item. In connection with item 6, the missionaries present were presented to the Court by the Corresponding Secretary of the Board. Miss Annie Laurie Kennedy spoke of the work in Latakia. Miss Lillian L. McCracken reported the findings of the Conference on Foreign Missions held in the Westminster Hotel preceding Synod. Julius A. Kempf spoke of the work in China, and the Corresponding Secretary spoke on behalf of the Foreign Board. In accordance with item 7, Synod was led in prayer by Samuel Edgar on behalf of our foreign missionaries. The report was adopted as a whole and is as follows:

REPORT OF COMMITTEE ON FOREIGN MISSIONS.

Your Committee on Foreign Missions respectfully reports:

Three papers, the reports of the Board of Foreign Missions, of the Commissions of China and the Levant came to us for consideration.

We record our gratitude to God for the degree of prosperity in our foreign mission fields during the past year in spite of outwardly adverse circumstances on some fields.

In Turkey the situation is unchanged since last year. Miss Elma French, heroic soldier of the cross, still holds the fort alone at Mersina. We note this added feature in the situation. There is in process of execution the play on the part of the Turkish government to force to recant or to leave the country, the poor remnant of our distressed church. They are walking their via dolorosa. We note, however, their courageous leader, Miss French says, "I am not lonely." The church should not cease to pray for her and this stricken district.

The well-manned Cyprus field has taken a step forward in the organization of two congregations, one at Nicosia, the other at Larnaca. Every department of the field is functioning in a flourishing manner. Latakia district is at last securing an able

superintendent for its boys school. We note with gratitude that the special prayers of our young people at last summer's Synodical, for a worker for Latakia Boys school in Latakia district has been answered.

After these years of waiting, it is most gratifying to note that Mr. Chester T. Hutcheson, accompanied by Miss Ada M. Wilson, whose engagement was announced before they returned home from Cyprus, go as permanent workers to Latakia. This station has fourteen flourishing schools and gospel centers in outlying districts.

China is torn and rent by opposing armies, brigands, and hatred of foreigners, yet none of our missionaries have been harmed nor has any mission property been destroyed. Intercessory prayer has been the key to the situation. Our missionaries give evidence they are the stuff of which martyrs are made. It is difficult to know whether our missionaries will soon be back at their stations. Many of the workers from this field are at home and with us here.

Unique in the history of the work of the Board of Foreign Missions, is the conference of missionaries held during this Synod to cope with the problem of the disposal of unemployed mission workers laid aside by the strife in China. Findings of interest to this Synod are in the hands of Miss Lillian McCracken.

We recommend:

1. That we record our gratitude to God for preserving the work and workers during this trying year.

2. That our people be urged anew to intercessory prayer in behalf of our missionaries, and that they be remembered as far as possible daily, by name.

3. That Synod place in the hands of the Corresponding Secretary of the Board of Foreign Missions a sufficient number of Synodical Dockets to send one to each missionary on the field with our greetings, and that these be paid for out of the Literary Fund.

4. That letters of commendation and encouragement, prepared by the chairman of this committee, be sent by this Synod to the new Presbytery of China, the Commission in the Levant and to each of the new congregations in Cyprus.

5. That the administration of the work of Foreign Missions rests with the Board appointed by Synod for this purpose. This would be true even though an individual or group or congregation should raise the salary of a missionary or missionaries. Synod believes that however the salary may be raised, the administration should be in the hands of the Board which is responsible to Synod.

6. That missionaries present be now presented to the Court by the Corresponding Secretary, and that Miss Annie Laurie Kennedy be heard, and that Miss Lillian McCracken be asked to report the findings of the Foreign Mission Conference held during this Synod, and that Rev. Julius Kempf be heard for fifteen minutes, and that the Corresponding Secretary of the Board be heard in behalf of the work for ten minutes.

7. That Synod engage in a season of prayer for our foreign missionaries, led by one appointed by the Moderator.

8. That F. M. Foster, J. C. McFeeters, F. M. Wilson, R. J. Bole and S. R. Boggs, whose term expires, be elected to succeed themselves as members of the Board.

9. That the Mission Study books recommended in the body of the report be commended to our people for study this year.

J. D. EDGAR,
ROBERT CLARKE,
M. R. JAMESON,
S. M. STEELE,
WALTER ROSS.

REPORT OF THE BOARD OF FOREIGN MISSIONS

To the Synod of 1927.

We make grateful acknowledgment of the goodness of our Lord Jesus Christ who has protected all our missionaries from violence and disaster throughout another year. In the Levant the service went forward with no outward opposition. With the revolutionary movement in China becoming increasingly complex, it is all the more remarkable that the missionaries were so much of the time at their stations. Such friendly relations had been established with the Chinese people, that at no time were our workers subjected to indignity or violence. At all times they were urged to remain and continue their work.

With the results in all three fields of the Levant more than usually encouraging, and with the native Christians in China displaying such powers of leadership and such devotion to duty, we may say the year as a whole has been a satisfactory one. We regret that so many of the missionaries are kept at home, and that those in China could not work without some interruptions, but we are not discouraged.

The Presbytery was organized auspiciously in China. The commission in the Levant was reorganized. And congregations were organized in Nicosia and Larnaca.

We note again the passing of Dr. James M. Balph on September 7. This honored and faithful servant of Christ has entered into rest and reward. He served the Lord long and well, won the love and gratitude of the Syrian people and on both sides of the sea his friends rise up and call him blessed. His widow and children are commended to God for comfort.

Last autumn Miss Elizabeth McElroy returned to her work in the Girls' School of Latakia, and she was accompanied by her sister, Miss Reah J. McElroy, who was appointed to assist her in the same school. Miss Mable Henderson was appointed to Nicosia and sailed at the same time. Mr. R. Z. Willson, appointed to the Boys' Academy, sailed later.

Rev. Julius A. Kempf and Mrs. Kempf and Miss Alice Robb have already arrived on furlough, and the furlough of Mr. and Mrs. W. W. Weir, Miss Lola Weir, Dr. and Mrs. Esmond Smith and Miss Cunningham will be due the last of the month of June.

In briefly reviewing the work in the Levant, we call attention first of all to some of the encouraging facts in

Syria

"Notwithstanding increased activities, we are able to make another substantial cut in our budget estimates," states the report, "owing to increased co-operation of the people in meeting the expenses of the work." The board is sure the entire church will rejoice in this achievement. It registers marked progress toward the goal of self-support in a field where there have been peculiar difficulties in the way of native self-support, and the Synod will not be slow to give to our Syrian missionaries the credit which is their due. This advance in self-support was carried into the Girls' School, the Boys' School, the mountain schools, the medical department and the native congregation in Latakia.

We call attention to the encouraging Bible work among women. It is truly remarkable the way the Bible is finding its way into the lives of all classes.

The mountain schools and the Sabbath schools have continued with perhaps a little gain in both attendance and interest. One new mountain school was established the past year. These schools, each and all, furnish a base for evangelism. We direct attention to the fine report of Dr. Smith's work and note that he treated professionally almost 4000 patients in the year. Every interview furnished an opportunity for presenting the Gospel. And the entire work of the mission in Syria is the basis of increasing and ever widening colportage. Can anyone read of the work of these colporteurs, traveling over wide areas with their precious word of life, reading to the people, explaining the message and planting the Bibles in so many communities, without a joyous thrill of heart? Over an area 150 miles long and 30 to 50 miles wide, more than 200 Bibles, more than 200 New Testaments and more than 1500 portions of God's Holy Word were left in the hands of people so deeply interested as to buy the books. When our church reads this story many will pray that the good seed may bring forth fruit into eternal life.

Asia Minor.

In Mersina much the same kind of work has been carried on as in former years. Miss French lives in daily contact with the people, reading the Bible and praying with them; holding religious meetings with none to hinder. She goes from house to house to interview the people of all classes, finding an ever-increasing number of open doors, and the people in larger numbers coming to seek her help and counsel with their problems. Every Sabbath is well filled with prayer meetings, Bible readings, Sabbath School and interviews. Miss French insists she is not lonly. Many of the people are so kind and companionable and the Saviour is so consciously present with her at all times.

In the Island of Cyprus.

Here also progress has been registered in all departments. The receipts from the medical work were larger than in any previous year. When the congregations were organized in Nicosia

and Larnaca, three elders and three deacons were elected and ordained in each congregation, and in each instance part of the officers are Greeks and Armenians. With Rev. Cloyd E. Caskey giving his entire time to the ministerial and evangelistic work, Mr. Weir assisting with the preaching in Larnaca; with both the academies in a flourishing condition, and with the medical department ever widening in its scope, and with its work permeated through and through with the evangelistic spirit expressing itself in every activity, the Board feels the church has every reason to rejoice in the results.

All the workers seem in good spirit, and, as far as the Board can judge, all are making an honest effort to be what was intended when they were sent out.: True messengers of Jesus Christ. A careful reading of the extracts from the field reports is urged upon the members of Synod and of the whole church. We believe these reports contain records of service and devotion which, when read, will enkindle a similar devotion at home, and a material basis for prayer which will insure rich blessing both at home and on these fields in the Levant.

In China.

The present situation is so uncertain that no one knows what a day or an hour may bring forth. No settled and constructive program can be maintained until the Lord reveals His will by the events of the future. There is now no Government worthy to be called the Government of China; no centralized authority that can speak for China or any considerable portion thereof. Yet our faith is in the reigning Lord Jesus. He who began the enterprise of saving the world will not be defeated or turned aside. Faith sees in all these disturbances and revolutionary movements the hand of the Saviour preparing for a new forward movement in His unending campaign for world conquest. His unspeakable love has set Him to the task of world salvation. Early in September the strike on the West River was so far broken or called off that our missionaries, with few exceptions returned to their stations. They were most cordially welcomed by the native Christians, and, in most instances, by the Chinese people, officials and private citizens alike. The native workers were quite willing to co-operate with the missionaries in all the work, and, in many instances, assumed duties of responsibility and leadership in larger measure than ever before.

The people at Tak Hing were very glad to have the hospital in operation again, and treated Dr. Wallace and Miss Weeks with every kindness. When Miss Robb was detained by floods from reaching Tak Hing on time to open the Girls' School the native teachers opened the school and were carrying it on effectively when she arrived three or four weeks later. This opened the way for them to carry more responsibility throughout the year than ever before. Likewise in Lo Ting the seemingly adverse movements opened the way for Miss Dean to lay the larger responsibilities on the trained native teachers. And, in like manner, trained evangelists, some of them dispensary men went out into new towns, villages and country districts to

preach and teach. Thus new stations have been opened and large numbers who never before heard the Gospel have within the past year of trouble and anxiety been evangelized. Thus once again the fires of persecution have served to scatter workers abroad and new torches have been lighted to show the way of life.

General Estimate of the Year.

And, as we look back over the year now closed, it would be wrong not to remind ourselves once again of the truly marvelous way in which our Mighty Lord has protected and preserved both missionaries and native Christians. Times unnumbered there were demonstrations, actual or threatened, against the missionaries, the native workers, the Christian populations as a whole, the schools—both pupils and buildings—the chapels, the hospitals—in short, against everything foreign and everything Christian. But in every instance a mighty faith—perfectly futile except in its power to lay hold on God—clung Jacob-like to God. And in every instance that faith and their prayer prevailed. The power of God was released to save and keep. Yet political conditions have not improved, but rather grown worse. In April the American Consul ordered all our workers to the coast, and there they now are, although former warnings had been disregarded and the missionaries had remained at their posts. Thus the work in all places—the main stations and outstations—is now in the hands of the faithful native Christians who have been in training these years for such responsibilities. Many thrilling instances of danger and deliverance, of seeming success or seeming failure have been printed during the year, and many more will be found in the field reports printed in this issue of Olive Trees.

As for the future, we are as sure of the final success of missions in China as we are that Christ sits upon His throne. The Great Commission is still in force. It has never been in jot or tittle revoked. The church of Christ is still under obligation—increasing obligation—to carry it out in all its comprehensive sweep, its uncomprising demands and its gracious promises of world-wide redemption, Jesus Christ is this world's Lord and King. He shall not fail nor be discouraged until He has set judgment in the earth, and the isles shall wait for His law. The kingdoms of this world shall become the kingdom of our Lord and of His Christ. All peoples shall yet be blessed in Him. His glory shall fill the whole earth. "All authority in Heaven and earth has been given unto me. Go ye therefore and teach all nations—And lo, I am with you always—even unto the end of the world."

By Way of Emphasis

The Board makes particular mention of the following points:

1. The mission in China and the Board having carefully considered whether in the present circumstances it would be wise to open a new field in the Philippine Islands, have decided that the proposal is not practicable.

2. The Board feels that every proper effort should be made to hold together intact our corps of workers,pending the time when they may return to the field. Some of these have been well employed at home the past year, and we recommend that as far as possible all who are on delayed furlough be employed by congregations or otherwise during the period of their detention from the fields abroad.

3. For years the Board has been appealing for a young man to take charge of the Boys' School in Latakia. It is with much satisfaction and thanksgiving to God that the Board is now able to announce the appointment to this school of Mr. Chester T. Hutcheson, who will be accompanied by Miss Ada M. Wilson. The engagement of these young people was announced while they were yet in Cyprus. Each has had four years' experience in the academies in Larnaca and Nicosia, respectively, and both the mission and the church are to be congratulated on the good fortune of securing the services of these trained and experienced workers. They have accepted permanent appointment

4. In June of last year Carithers' Hall was formally opened as a part of the American Academy at Larnaca. It is a memorial to the late French Carithers, a gift from the young people of the church in America to the young men of the Island of Cyprus. In November the mortgage was paid. It is free of debt and there is a balance which will be used as an endowment for the present to provide for the maintenance of the building.

5. We believe that no achievement of the year has been of more importance than the founding of the "Prayer Groups" in the home church. There are now enrolled with a secretary at each station in our foreign missions members of our home churches who have engaged together to pray regularly, definitely and specifically for the success of the work. May the numbers of those enrolled increase, and their prayers become more and more availing.

6. A program has been prepared for the Foreign Missions Conference Friday evening of Synod.

7. A statement of the financial needs has been made to the Co-ordinating Committee, and we have requested for next year the sum of $45,000.

8. For mission study classes these books are recommended: For women: "A Straight Way Toward Tomorrow," by Mary S. Platt. For young people: "New Plans for Old Purposes," by Margaret E. Burton. For intermediates: "Ministers of Mercy," by James H. Franklin. For juniors: "Please Stand By," by Margaret Applegarth.

9. The term for which F. M. Foster, J. C. McFeeters, F. M. Wilson, R. J. Bole and S. R. Boggs were elected to the Board has expired. Their successors should be chosen by Synod.

10. Through some oversight last Synod failed to provide for the expenses of Dr. McCarroll incurred by attending the conference in Washington on the proper attitude of the churches towards war. Having paid the sum to Dr. McCarroll, this

Board requests Synod to reimburse its treasury, and suggests that the item be referred to the Committee on Finance. The expense was $18.

11. The Board has appointed the corresponding secretary to represent it on the floor of Synod, and was represented before the Co-ordinating Committee by Walter McCarroll.

Respectfully submitted on behalf of the Board,
FINDLEY M. WILSON, Corresponding Secretary.

The Synodical collection for the expenses of Synod was lifted amounting to $71.81.

It was announced that the Sabbath morning offering amounted to $76.39. This was given to the Winona Association as a token of appreciation for the freedom of the grounds.

R. J. G. McKnight was named fraternal delegate to the Synods of the Reformed Presbyterian Churches in Ireland and Scotland.

The Moderator's sermon was requested for publication.

The report of the Committee on National Reform was read by A. A. Wylie and taken up item by item. In connection with item 3, Synod was addressed on behalf of the Association by Mrs. Ella M. George and J. S. Martin. The report was adopted as a whole and is as follows:

REPORT OF NATIONAL REFORM COMMITTEE

The report from the Covenanter members of the Board of Directors of the National Reform Association submitted to Synod shows a marked progress in the work of the Association during the past year. The efforts towards the enthronement of Christ as King of Nations have been both intensified and widened. We rejoice in this revival of the work under the new management.

We note, with satisfaction, the successful financial operation of the association whereby it was not only able to keep from any further indebtedness, but was able also to make a substantial payment on the indebtedness already incurred. The employment of a financial solicitor will no doubt be of great assistance in establishing the organization on a more stable financial basis.

We also note with pleasure the prominent place given the Association in the Winona Assembly program this year. This gives the Association a coveted opportunity for the publicity of the truth for which it stands. The list of speakers named as having a part in this educational hour, many of them of our own members, assures us that the truth of Christ's kingship and the Christian principles of civil government in their application

to the great moral problems with which the governments are naturally and necessarily dealing all the while, will be clearly and thoroughly presented.

The program of action set forth in the report is a large and worthy one. This program is in accord with the high purposes of the Association and commends it to our support. The important items of the program are the holding in 1929 of a great national conference to discuss and formulate a program on the great moral problems of civil government, the continuation of the work at Winona Lake in the summer of 1928, the enlargement of the field force and the wider distribution of literature. Through such means, we believe the principles of righteousness in civil life should receive a wide and effective publicity.

We, also, note with approval the extensive work of education planned. When we view the Sabbath desecration, the evils of divorce, ignorance of the Bible, the disregard for law and other evils, we realize the great need that exists for just such education as the Association has given a place and has set as a part of its task.

The legislative part of the program is also to be commended and approved. This includes efforts to introduce into Congress the Christian Amendment, to obtain enactment into law of the Langford Sunday Rest Bill, to secure the reading of the Bible in the public schools, and to secure an amendment to the Constitution of the United States making possible the abolition of polygamy. All of these should commend themselves to the church as worthy of united support.

The literature of the Association is to be recommended to those who wish to disseminate the Christian principles along the line marked out in this program. We call special attention to the publication of the new revised edition of the Manual of Civil Government. The Christian Statesman is ably edited and is to be encouraged in its fearless presentation of the principles of righteousness.

We propose the following recommendations:

1. That Synod expresses its interest in the plans and work of the Association as outlined in the report, approves of these and recommends them to our people as worthy of their earnest prayers and loyal support.

2. That we name the sum of $10,000.00 as a guide to our people in their financial support of the Association and encourage them to contribute to the best of their ability to this cause.

3. That we now hear Mrs. Ella M. George and J. S. Martin in behalf of the Association.

Respectfully submitted,
A. A. WYLIE,
S. E. GREER,
R. C. ADAMS,
J. R. McMULLEN,
J. H. McBURNEY.

REPORT OF THE COVENANTERS OF THE BOARD OF DIRECTORS OF THE NATIONAL REFORM ASSOCIATION.

It is with deep and loving gratitude to God for His guiding hand throughout the past year, that we submit this report. To His name be all the glory and praise for the work that has been accomplished in the interests of this great cause.

The National Reform Ship is still sailing on with her glorious banner, "For Christ's enthronement as the King of Nations," floating from her mast. Her mariners are full of faith and courage because they know that the port will one day be reached in safety. The chart and compass point true to the goal, "The kingdoms of this world will become the kingdom of our Lord and Saviour Jesus Christ."

Peace and harmony reign supreme among the workers. Our watchword is "cooperation." One unique feature of every day's exercise is the assembling of the office force each morning for prayer for all who are laboring under the auspices of the Association.

During the past year the Association has been stabilized by keeping a close surveillance over the finances to see that the outgo does not exceed the income. We have not only published all the literature below mentioned but we have paid off a debt of $2000 incurred by the former administration. The work has been extended to many sections of the country from Florida on the rest south to Michigan on the north, and from California on the west to New Jersey on the east.

Literature

Number of single copies of Christian Statesman published June 1, 1926, to June 1, 1927,—93,000 or 4,836,000 pages.
Number of pamphlets published—65,000 or 790,000 pages.
Number of pages of literature distributed free or sold—750,000 pages.

Books Published

The Bible Indispensable in Education, by Dr. S. M. Ellis and William Parsons—5000 copies or 850,000 pages.

The Bible in the Schools or Chaos—5000 copies or 340,000 pages.

Revision and Republication of Manual on Civil Government—5000 copies or 1,250,000 pages.

Total copies of books published—15,000 copies or 8,816,000 pages.

Total copies of pamphlets published, including Christian Statesman—158,000.

David M. McFarland, brother of the missionary A. J. McFarland, has been employed as financial solicitor to begin work September 1, 1927.

While this report is from June, 1926, to June, 1927, the financial part of it duly credited, is from November, 1925, to November, 1926, the fiscal year of the Association.

WINONA LAKE SUMMER WORK

The National Reform Association has been invited by the Winona Lake Assembly to take charge of one of its educational hours, 10:30 o'clock each day from June 28 to July 30.

Drs. R. C. Wylie, J. S. Martin, William Parsons, and R. H. Martin, also Hon. Charles F. Swift and W. S. Fleming will be in charge, each speaking for a week or thereabouts.

A Christian Citizenship Conference will also be held at the same place under the auspices of the National Reform Association, August 1-4.

The speakers for this conference are the Hon. L. B. Day, of the District Court, Omaha, Nebraska, the Rev. Dr. W. J. Coleman, Mrs. Lulu Loveland Shepard, the Hon. G. Ellis Moore, of the U. S. Congress, and the Rev. J. M. Wylie, D. D.

In addition to the above, the Hon. Simeon D. Fess, a member of the United States Senate, is to give a patriotic address under the auspices of the Association here at Winona on the Fourth of July.

The above noted work has by the Winona Assembly been made a part, indeed the principal part, of its educational program for the coming season, and the Assembly is therefore behind it with its publicity and influence generally. The nature of the program is, in brief, the unfolding of the Christian principles of civil government in their application to the great moral problems with which governments are naturally and necessarily dealing all the while.

PROGRAM OF ACTION FOR THE NATIONAL REFORM ASSOCIATION

1. Holding, in the year 1929, of a great national conference to discuss and formulate a program on the great moral problems which now confront our nation and government in the light of the Christian principles of civil government.

2. The continuation of our work at Winona Lake, Indiana, for the summer of 1928.

3. The inauguration of a campaign to enlarge the membership of the Association and place greater emphasis upon the membership idea than has been done formerly, and to continue to encourage the enrollment of life and memorial members.

4. The enlargement of the field force with the three-fold purpose:

   1. Of reaching a greater number of people through pulpit and platform with the vital message of the Association.
   2. Increasing the number of those reached through our official organ, "The Christian Statesman."
   3. A wider distribution of all our literature.

5. That in addition to, and in connection with, our basic task of proclaiming the Christian principles of civil govern-

ment, we give prominence, in our educational program, to the following specific reforms:

1. The Sabbath, with reference to meeting the attacks of those who are seeking its overthrow and of educating the people regarding the necessity and value of our Sabbath laws.
2. Marriage and Divorce, with special reference to meeting the flood of present-day propaganda to break down the foundation principles of family life.
3. The Bible in the public schools, with special reference to the education of the people as to the right, not only to read the Bible, but also to teach its moral principles upon a non-sectarian religious basis in our public schools in order to prepare our youth for Christian citizenship in the Republic.
4. Mormonism, with special reference to its dangers to our home life and to the Republic.
5. Prohibition and law enforcement, with special reference to meeting present-day attacks on the Eighteenth Amendment and the Volstead Act.
6. International peace, with special reference to militarism, the outlawing of war, the establishing of international machinery for the settlement of international difficulties by peaceable means, and the propagating of the principles of the Prince of Peace in their application to International problems.
7. That the following be included in our legislative program:
   1. To take steps looking to the introduction into Congress of the Christian Amendment, to our Constitution.
   2. Efforts to secure the enactment of the Langford Sunday Rest Bill to secure a Sabbath law for the District of Columbia, which was before the last Congress and is to be introduced into the next Congress when it convenes in December, 1927; also to secure the maintenance and strengthening of our state Sabbath laws throughout the nation, and where deemed advisable, to assist in the enforcement of our Sabbath laws.
   3. The enactment of legislation on behalf of the Bible in the public schools in certain states, to be determined later.
   4. The securing of an amendment to the Constitution of the United States to make possible the abolition of polygamy throughout the nation.
   5. To aid in securing the enactment of better marriage and divorce laws, and especially of a Federal Uniform Marriage and Divorce law.

Herewith find annual financial report as part of this, our annual report.

Mrs. Ella M. George, Chairman,
Committee Covenanter Members of Board of Directors.

FINANCIAL REPORT NATIONAL REFORM ASSOCIATION

Cash statement for year ending October 31, 1926.

Receipts

Overdraft first of year			$ 2,011.42
Current Receipts		$65,677.50	
Interest Daily Balances	$ 32.00		
Dividends	2,668.00		
Special Contributions	2,760.00	5,460.00	
R. M. Downey Bequest	2,262.50		
Mrs. Belle Houston Bequest	450.00	2,712.50	
Acct. Winona 1927	500.00		
Acct. McAllister Manual	72.51		
Acct. Dr. Ellis' Book	601.50	1,174.01	75,024.01
Money Borrowed			500.00
			$73,512.59

Disbursements

Current Expenses		$70,434.51	
Interest on Loans	$ 382.33		
Returned checks	53.55	435.88	
Revising McAllister Manual	300.00		
Dr. Ellis' Book	10.00		
Dr. Howard 1925 acct.	1,000.00	1,310.00	72,180.39
Cash on hand			1,332.20
			$73,512.59

Audited by
J. F. Marthens, Jr., Public Accountant.

The names of those to whom letters of sympathy should be written were referred to the Committee on Nominations.

Owen F. Thompson read the report on Bible Reading. The appointment of a new committee was referred to the Committee on Nominations. The report was adopted as a whole and is as follows:

REPORT OF THE COMMITTEE ON BIBLE READING

To the Synod of the Covenanter church:

Your committee on Bible Reading would respectfully report: There were ordered and supplied over the church during the past year, 3200 Daily Bible Readers, 124 Yearly Bible Readers, 10 dozen Memorizing Folders.

Five hundred of the Daily Bible Readers went to Ireland.

Twenty-eight Diplomas were granted for the completion of the course in the year. A number of these went to Syria.

The financial item is as follows:

Receipts

Daily Bible Readers sold	$ 86.34	
Yearly Bible Readers sold	6.80	
Gift to the work	7.80	
Balance from last year	5.16	
Total		$106.10

Disbursements

Printing	$ 95.00	
Postage	11.10	
Total		$106.10

There were about the usual number of Yearly Readers ordered this past year but no more than two-thirds as many Daily Readers as were ordered the year before. It is now time for some new committee to take hold of this work and by new methods and enthusiasm bring this department back to its proper place in the work of the church.

The old diplomas are all used and new ones should be provided.

We recommend:

1. That a new committee be appointed to have charge of this work.
2. That the committee on Bible Reading have a new supply of diplomas prepared for use in the future; and that they be paid for out of the Literary Fund.
3. That this department of the church work be recommended to pastors and leaders for their help in cooperation with the new committee.

Signed by all the committee,
Owen F. Thompson,
Boyd A. White,
John L. Patterson.

The report of the Committee on Adoption of the Overture was read by W. J. Coleman and taken up item by item. It was finally decided to postpone action on the adoption of the Overture for one year.

The report of the special committee to which was referred the Memorial from Rochester Presbytery and the Resolution from New York Presbytery was read by Boyd A. White and taken up item by item. The report was amended, adopted as a whole, and is as follows:

REPORT OF SPECIAL COMMITTEE ON ROCHESTER PRESBYTERY MEMORIAL AND NEW YORK PRESBYTERY RESOLUTION.

The special committee appointed to report on the memorial from Rochester Presbytery "Petitioning Synod that the ministers who are on the supply list and doing the work of the church shall receive traveling expenses the same as in other departments of the church's activities," and the resolution from New York Presbytery urgently requesting Synod, "to provide if possible a way by which all licentiates and unsettled ministers who are able shall be continuously employed in the Lord's work, making sure that they have a living over and above traveling expenses," would respectfully report:

That inasmuch as congregations and supplies are more and more making their own pulpit arrangements, so that committees on supplies are doing or can do little towards solving the financial problem of ministers on the supply list, we can see no way of solving the problem since ministers and licentiates on the supply list do not belong to any special department of the church's activities which is able to provide traveling expenses, or to provide them with continuous employment. The only way we can see whereby the situation may be helped is to recommend:

1. That congregations be urged to give at least a month of preaching opportunity to supplies who have any considerable traveling expense to meet, and that the $25 per diem be paid.
2. That unemployed ministers and licentiates not receiving appointments from committees on supplies inform the Home Mission Board of their lack of employment.
3. That the Home Mission Board endeavor to provide employment for unemployed ministers and licentiates.

Respectfully submitted,
Boyd A. White,
J. Clifford Mathews,
James S. Tibby.

Synod took recess until 7.30 p. m., R. A. Blair leading in prayer.

MONDAY EVENING, JUNE 13, 1927

Synod reconvened at the appointed hour, was called to order by the Moderator, and led in prayer by elder J. R. Steele. The minutes of the afternoon session were read and approved.

The Clerk called the roll of those who have been members of Synod for fifty years or more. As these names were called, the parties rose and were applauded by Synod. Isaiah Faris, 57 years; J. C. McFeeters, 53 years; R. C. Wylie, 52 years; A. Kilpatrick, 51 years; J. R. Wylie, 50 years; J. M. Foster, 50 years; W. S. Fulton, 50 years. Those not

present at this meeting of Synod were William McFarland, 56 years; T. C. Sproull, 56 years; S. J. Crowe, 55 years;. J. F. Crozier, 53 years.

Synod by rising votes, expressed its appreciation of the services of O. F. Thompson as Chairman of the Bible Reading Committee, and of the work of T. M. Slater in preparing the Supplemental Studies for the Sabbath Schools.

Paul Coleman submitted the report of the Committee on Home Missions, which was considered item by item. Those present from the various home mission fields were called to the platform and presented to the Court. F. L. Stewart introduced Miss Elizabeth Forsythe to speak of the work in the Jewish Mission. M. K. Carson, Miss Lytle Stormont and R. A. M. Steele spoke of the work at the Southern Mission. R. C. Adams and E. L. McKnight spoke on behalf of the Indian Mission. W. J. Coleman spoke on the work in the smaller congregations of the church. Synod was led in prayer on behalf of the home mission work by J. C. Slater. The report was adopted as a whole and is as follows:

REPORT OF THE COMMITTEE ON HOME MISSIONS

The report of the Jewish Mission Board and of the Home Missions Board have been referred to us.

The Synod has reason to join with these boards in thanks to God for His grace to these portions of our work, and for the evidences in the reports of a growing efficiency in the management of our missions in this land.

We appreciate the outline of the weekly schedule of our Jewish Mission work contained in the report of that board and the steady co-operation of our Philadelphia Covenanters in the mission activities. The plan to add a new feature to their manifold work illustrates the adaptability of our workers, who through their presentation of the Word of God and the gospel in *every* department provide a basic unity for it all. The work among the Jews is admittedly difficult, but it has a definite promise of future success, and our mission may help to furnish the leaders who shall lead their people to Christ.

The loyalty of our smaller congregations in face of financial difficulty and spiritual hard times is what we expect of Covenanters, and still we commend it. The rules under which aid is granted should be welcomed as an outline of healthy congregational life, rather than resented as a penalty for being small. Covenanters are used to small congregations, and all congregations, large or small, should seek to attain the highest faithfulness in the performance of duty. That these little groups have furnished so many of our ministers is evidence of their spirit of courage. Presbyteries should co-operate with our board in the aid of these congregations.

We rejoice in the record of another good year in the Southern Mission. The annual evangelistic services are a wise method

for gathering the fruits of Bible teaching and Christian training. We appreciate the devotion of our teachers there; and such evidence of it as was shown by Miss Stormont last year, is inspiring. We regret that the time has come when Mrs. Robb feels it necessary to conclude her splendid work in the Southern Mission. We wish to congratulate her that when she lays down her work in Selma she has the memory of a service whose unusual length is matched by her loving earnestness in it.

We understand somewhat of the present difficulties of the work in our Indian Mission, and the quality of faith required to persevere amid disappointment. We believe that the present policy has been carefully and prayerfully chosen and in the end must succeed in winning the Lord's chosen ones from among that people.

We make the following recommendations:

1. That we ask the entire membership of the church to co-operate with the plan of our Home Mission Board to secure definite intercession for the needs of the departments of work under its care.

2. That the Home Mission Board seek to gather a list of persons willing to do local mission work, together with a record of such recommendations as would prove their fitness; in order that congregations desiring such workers might know how to find help, and that the Board itself might, if possible, be able to use them for a time in congregations not able to support a pastor. Ministers should send in names of such workers.

3. That we express our gratitude to God for the recovery of our veteran leader of the Indian Mission, W. W. Carithers, and for his presence at this Synod.

4. That Joseph M. Steele, Mrs. S. A. S. Metheny and J. R. McMullin be chosen to succeed themselves on the Jewish Mission Board.

5. That E. L. McKnight, R. A. Blair, J. S. Tibby and T. H. Martin be reappointed on the Board of Home Missions; and D. H. Elliott and D. C. Ward be appointed to fill out the unexpired terms of A. J. Khouri and A. C. Coulter, and that A. A. Wylie be added to the board.

6. That Frank L. Stewart be heard in connection with the adoption of this report on behalf of the Jewish Mission; M. K. Carson and R. A. M. Steele on behalf of the Southern Mission; R. C. Adams and E. L. McKnight in behalf of the Indian Mission, and W. J. Coleman in behalf of Home Missions.

7. That Synod engage in a season of prayer in behalf of this work at the close of the discussion of this report.

Respectfully submitted,

PAUL COLEMAN,
F. E. ALLEN,
J. A. KEMPF,
R. J. MARTIN,
S. R. WILLS.

REPORT OF BOARD OF HOME MISSIONS

Your Board of Home Missions would respectfully report:

The year has been full of the goodness of our Covenant God. In many respects we could have wished for a much larger

measure of what we call success, while in other regards we see and rejoice greatly in the manifest favor of the Lord.

Our Board meetings have been well attended, a deep interest in the work has been shown and the spirit of prayer has been very evident. Your Board is persuaded that the largest achievements in the Kingdom of God are to be attained by way of the Throne of Grace. During the year a plan has been devised and set in operation whereby to enlist the whole church in a more definite, comprehensive and continuous intercession for our Home Mission work. We would most earnestly appeal to the whole church for united believing and importunate prayer for the work in our entire Home Mission field. May our God pour out upon the church the spirit of prayer and of supplication and may the great Hearer of Prayer grant an abundant answer.

In some departments of our work we have not received sufficient funds to balance our expenditures, hence we are under the unpleasant necessity of reporting some rather heavy deficits. We trust that in the year to come, the Lord will prosper His people in a material way and give them liberal hearts, so that there will be sufficient money to meet all the needs of the church.

Your Board is called upon to report that, during the year, two of its members have finished their labors on earth and have passed on to their reward. Rev. Anthony Khouri died early in the year and Mr. A. C. Coulter within the last few weeks. With the death of Mr. Khouri, his work among the Syrians of Pittsburgh and vicinity came to an end, since there was no one available to take his place. We wish to put on record the high estimation with which we value the work done by Mr. Khouri through a number of years. It is greatly to be regretted that this work had to be suspended. Some of the Syrian members placed their certificates with nearby congregations of our church. Others, we fear, will be lost to the church. Mr. Coulter was very careful, conscientious and painstaking in all his work as secretary of the Board, in which capacity he served for a great many years. He did all his work faithfully. He will be greatly missed from our meetings.

Home Missions

The supplements voted by Synod to aid-receiving congregations have been paid. In a few cases where money was placed in the hands of the Board to be used at our discretion, we have acted according to our best judgment, always endeavoring to offer aid and encouragement as far as possible. Your Board is pleased to note that Presbyteries are taking a lively and intelligent interest in the welfare of congregations under their care. Much is being done and we earnestly hope that much more will be done to foster and encourage all our congregations, but especially those that hold on and labor faithfully under most discouraging circumstances. May the little light not be allowed to flicker out, but rather be fanned into a flame and become a great beacon casting its rays far and near. The Covenanter church must come to the very practical realization that the maintaining and building up of our congregations, every one of them, is of FIRST importance if our church is to continue and to fulfill her mission in the world. To your Board

it seems impossible to lay too great emphasis upon this fact. We do not believe that the church has yet awakened to the tremendous necessity of holding the fort, even at very great cost, at those points where work has been begun, a foothold gained and the blue banner planted. NO COVENANTER CONGREGATION SHOULD BE ALLOWED TO DIE IF IT CAN BE KEPT ALIVE BY THE HELP OF THE OTHER CONGREGATIONS OF THE CHURCH. "Bear ye one another's burdens, and so fulfill the law of Christ." We MUST have more money to supplement pastors' salaries in our smaller congregations and the congregations themselves MUST aid in furnishing a more adequate support to those who labor among them in word and doctrine. There must be throughout the church a larger, more earnest and persevering intercession for the work and workers in all our congregations. We began the year with a deficit in the Home Mission treasury of $2,203.17. Receipts for the year, $16,266.91. Expenditures, $17,479.52. Balance overdrawn April 1, 1927, $3,415.78. We request for this Mission for the coming year, $15,000.00.

Southern Mission

An unusually good year has been enjoyed at Knox. The enrollment was 540. The attendance, as for a number of years, was up to the capacity of the school. It was not necessary, however, to turn away so many applicants this year as formerly. Prof. McIsaac writes, "For many reasons this year has been a pleasant, and I think a profitable one, and chief among these reasons was the adding of Miss Lillian McCracken to our teaching force. Her help enabled us to do our customary work better, and to add some other things that were of benefit to the school." Weather conditions and health conditions have also favored us this year. There have been but few stormy days, and so school attendance has been good. None of the teachers and few of the pupils have been out on account of sickness. The graduating class of the High School this year numbered 14, 6 boys and 8 girls. This is the largest class to graduate for a number of years. The study of the Bible and of the Catechism has been carried on in all the grades and in most of the rooms the Sabbath School lesson has been taught some period during the week.

At the beginning of the school year, Miss Lytle Stormont, one of our highly appreciated teachers, offered to return to the Mission for this year without salary on condition the Board would add another worker to the force. This generous offer was accepted and Miss Lillian McCracken was chosen.

We were glad to be able to add Miss McCracken to the force at Selma. Her labors made it possible, in addition to what has already been noted, to give more attention to the spiritual life and problems of the pupils. This, we consider, of vital importance. The Board deeply appreciates the self-sacrifice of Miss Stormont, which has made possible this additional service at Selma.

The work in Domestic Science has been carried on by Miss Fowler, assisted by some of the senior girls. One hundred and fifty-four girls have received instruction in cooking and sewing.

Eighty-five boys, under the direction of Prof. Bottoms, have received instruction in shop work; also under the same supervision, the elder boys have made many repairs in and about the school buildings.

Miss Fowler has been connected with the Mission for 25 years. Some of her many friends throughout the church, wishing to show their appreciation of her long and faithful service, sent her some money to be used as she wishes. She has decided to place a drinking fountain in the girls' building. This will be a fine improvement as well as a great convenience. The Board wishes to express its appreciation of this generous act on the part of Miss Fowler.

In the Home Department the work of the year has been very encouraging. We shall allow Mrs. Robb, who is in charge of this department, to tell the story. "Our little reading room is rapidly taking on the appearance of a real library. A large number of desirable books have been added during the year and our tables have been kept well filled with papers and magazines. The usefulness of our library has extended beyond the bounds of Knox Academy to all the other colored schools of Selma, also to the surrounding community. Approximately 2,300 pupils availed themselves of the library privileges during the year and over 1,800 books have been taken out for reading. We have kept up the mothers' meetings, holding three each month. It is gratifying to see how some of the women have acquired the ability to conduct a meeting and take part in the discussion. Many of them express themselves as being greatly helped by attending the meetings. A taste for reading is being cultivated among them. They are eager to get the papers and magazines given out at each meeting. At a recent meeting a number testified how much benefit they had received from the papers. We could profitably spend much time visiting in the homes. As a rule the mothers who need the most help do not attend the meetings. They can be reached only by going to their homes. Mrs. Senegal is a great help in this part of the work. Mrs. French and myself go out Sabbath afternoons into the alleys and back streets and hold little class meetings, wherever we can get a few together; also, visit shut-ins and read the Bible and pray with them. We give out religious literature in the homes, also along the streets and hold religious conversation with many as we go on our rounds. We try to speak a word for Jesus wherever we can. We feel that we have been wonderfully blessed in our work this year, and we want to thank the Master for all His benefits to us as workers in His vineyard.

The Board regrets to announce Mrs. Robb's retirement from the work. She has resigned, and will give up her labors as soon as her successor has been found and installed in the work. Mrs. Robb has given 20 years of most effective service to the Southern Mission and she has been engaged in a work that touches the life of the colored people at vital points. Prof. McIsaac in speaking of Mrs. Robb, says: "She has been associated with the work for the past 20 years and she is the one on whom most of us here have relied for information and advice. She will be greatly missed, not only in the mission circle, but by the colored people as well."

Encouraging reports come from the Sabbath School of the congregation. They have 148 enrolled, with an average attendance of 115. There are 12 classes, five in the primary and seven in the advanced department. Increase of interest and spiritual growth are evident. The young people's society is also doing good work.

Early in the spring, Dr. W. J. Coleman, Rev. M. K. Carson and Mr. R. A. M. Steele, by appointment of the Board, visited the Mission and held a series of evangelistic and witness-bearing meetings. The Superintendent writes of their visit: "We record with high appreciation the visit of your representatives, Dr. W. J. Coleman and his associates, Rev. M. K. Carson and Mr. R. A. M. Steele. Through their preaching of the Word, their talks in chapel, along with their conferences with the pupils in smaller groups, they made plain to them what it means to be a Christian. Dr. Coleman presented the principles of our church in so plain a way that all could understand, and with such reasonableness that antagonism was entirely disarmed. Mr. Steele's singing added much to the meetings. These special meetings have come to be a part of the yearly program at Selma and your Board is persuaded that they are essential in making up the success of the year's work.

Our deficit in this mission treasury at the beginning of the year was $299.83. Receipts for the year amounted to $11,920.31. Disbursements $14,703.52. Deficit April 1, 1927, $3,083.04. We request for this Mission $12,500.

Indian Mission

When the work was begun among the Indians years ago, it seemed wise to secure and operate a farm in connection with the mission. This was done and the years have apparently justified this policy. Conditions in recent years, however, have vastly changed. Dr. Carithers, who had been superintendent of the mission since its inception and who was compelled to give up the work on account of ill health about five years ago, recommended to the Board at that time that the combined operation of the mission and the farm be discontinued and that the farm be sold or rented. After much prayer and careful consideration of the matter, it was decided to separate the farm from the mission work proper and rent it. The farm was rented to Mr. Clay Williams, who had been the farmer at the mission for a number of years, and who with his wife are good workers. The stock and farm implements were sold at public sale. The grain was also put on the market. The money from the sale of stock, implements and grain was placed in the treasury of this mission and this accounts for the balance in this fund this year. Some extensive, necessary repairs on the mission buildings have been ordered by the Board and are at present under way. This will consume quite a part of the balance reported this year. Under this new arrangement, the missionary is wholly relieved of the responsibility of the farm and is free to give his whole time and strength to the mission work. Your Board is very hopeful that this plan will prove a great advantage to the work.

Early in the year, Rev. Paul White resigned the superintendency and Rev. R. C. Adams was chosen to fill the vacancy temporarily. Mr. Adams, with his family went to Apache the first

of September last and commenced the work. Mr. and Mrs. Adams have labored faithfully through the year and at times under very discouraging circumstances. The Board is pleased with the devotion and efficiency with which they have taken up the work.

Quite a number of Indians who had professed Christ have seemingly gone back to the old life. Especially is this true of the Apaches, about thirty of whom joined the church two years ago. The Indians, like the whites, have many temptations, but the most insidious and disastrous at the present seems to be peyote. This is some kind of a root imported from Mexico, extensively used among the Indians, with most injurious effect. Some of them claim it to be a necessary part of their religious rites and employ it in connection with their worship. Others hold it to have medicinal value and use it for the cure of diseases. We believe, however, that in the main, the Indian uses it for the same reason the white man uses whiskey, because it tickles his palate and imparts the kind of feeling he likes to experience. It is an Indian form of intemperance and self-indulgence. Peyote has been the stumbling block for many Indians, either to keep them from accepting Christ or to turn them aside after they had made a profession of the Christian religion. We all need to pray most earnestly against this awful curse.

The work has been very difficult at the mission this year, but we are exceedingly glad to report that during the last few months the prospect is more encouraging. The Holy Spirit seems to be at work and as a result we see evidences of new life, new interest, new consecration. Mr. Adams writes: "During the eight months that we have been laboring here we have experienced a great variety of feeling concerning the work, oftentimes greatly perplexed and not a little discouraged, but at other times quite a little encouraged. At no other place at which we have labored have we experienced such sudden changes, when we reached the most encouraging stage things went to smash. Darkness seemed to come at noonday.

"The devil is fighting furiously, but we trust that through the prevailing prayers of the church, he will be compelled to relinquish his grip upon this people. The many letters received from praying friends have been a great source of encouragement. We have had a number of answers to prayer and these have increased our faith and we hope will lead us forward to attempt greater things for Him."

Again Mr. Adams writes: "The attendance at church has been considerably better since the time for meeting was changed from afternoon to morning. During our time of service here we have made 135 calls in the homes. Such visiting is encouraging to both pastor and people. The pastor, with a member of the session and two or three other members, visited most of the homes of the congregation. We felt that such a plan was very helpful. Last night three brother Indians came to prayer meeting together. Such things are encouraging. These three brothers are members of the prayer group formed."

Mr. Adams, in speaking further, says: "The Government method of caring for the Indian has pauperized him. He expects everything to come his way and not give anything. But some

of the younger members of the congregation are of a different type and are willing to take hold of things and to help in a financial way as well as in other ways."

The chairman of the Board visited the mission this spring and assisted with communion. Very few of the Apaches attended any of the services. The Comanches attended fairly well, although not as one could have wished. Thirty-six sat at the table, approximately two-thirds of whom were Indians. Deep interest was manifested on the part of those who attended the meetings. Two adults joined the church on profession of their faith. Some others reconsecrated themselves to Christ. At the closing service Sabbath night, a few minutes were given to testimony and a number of the Indians as well as whites testified to the goodness of God in their lives, the joy they have in walking the Jesus road and the blessing that had come to them during the communion services.

In speaking of the communion Mr. Adams writes: "The spirit of the people was fine. I suppose the best meeting of all was the one of the session for the reception of new members. Two persons came to join and two others to reconsecrate themselves. To the latter two nothing had been said, but they came of their own accord. After one of these had said he would reconsecrate himself, the desire to rededicate our lives to the service of the Lord in a fuller way gripped all present and all rededicated themselves to the Lord. Then a prayer-covenant was formed by the twelve persons present and all agreed to pray regularly for one another and for others. This group, with some others who later expressed the same desire to pray, will meet once a month for prayer. We hope that this group will bring new power to the congregation. We solicit earnest prayer for this group, for the devil will try hard to block things." We may lay the burden of the Indian Mission upon the prayer-life of the Covenanter church.

At the beginning of the year, we faced a deficit in the funds of this Mission of $746.12. Receipts for the year, $7,407.84. Expenditures, $4,482.89. Balance on hand April 1, 1927, $2,-178.83. We request for this Mission $1,500.

We recommend:

1. That Synod recognize the supreme importance of maintaining all our weak congregations.

2. That Synod make a special effort to enlarge the budget item for Home Missions, with a view to using the money for the increase of pastors' salaries.

3. That we urge the entire church membership to pray daily for the outpouring of the Holy Spirit on the work and the workers in all parts of our Home Mission field.

4. That at the close of the discussion of the report of the Committee on Home Missions, Synod engage in a period of prayer for our Home Mission work.

The term for which E. L. McKnight, R. A. Blair, J. S. Tibby and T. H. Martin were elected has expired and their successors should be chosen at this meeting of the Synod.

Your Board requests Synod to elect D. H. Elliott to fill out the unexpired term of A. J. Khouri, deceased, and D. C. Ward to

fill out the unexpired term of A. C. Coulter, deceased, and that A. A. Wylie be added to the Board.

M. K. Carson and R. A. M. Steele have been named by the Board to speak before Synod on behalf of the Southern Mission. R. C. Adams and E. L. McKnight in behalf of the Indian Mission, and W. J. Coleman in behalf of Home Missions.

Respectfully submitted on behalf of the Board,

E. L. McKNIGHT, Chairman.

REPORT OF THE JEWISH MISSION BOARD

The Jewish Mission Board respectfully reports:

We have held five regular meetings during the synodical year. We have appreciated the untiring services and sacrifices of our two faithful missionaries, Miss Annie Forsyth and Miss Elizabeth Forsyth.

In reviewing the past year's work we feel that our Mission building has been a blessed beacon light to the stranger in our midst. The Word of God is displayed in the windows of the Mission building in Hebrew and Yiddish that he who passes may read. The Bible thus speaks though silently. Some of our Jewish friends are seeking the truth as it is in Jesus, like Nicodemus, secretly. Pray unceasingly that they may have the courage of their conviction to openly acknowledge Christ as their Messiah.

Our people have been asking us of the nature and the character of the work that is being done in the Jewish Mission. The Board thought it fitting that an outline of the week's work should be here stated.

On Sabbath there is the regular Sabbath School at 2:30 p. m. It has been carried on with the faithful help of Miss Sarah Archer, Mrs. J. C. Graham, Dr. Ralph W. Duncan. Some of the children remain after the Sabbath School to read the Bible. The Sabbath evening service was mostly devoted to praise, reading of parallel passages on the subject selected. A Bible quiz often stimulates the children's interest.

On Monday there are no regular classes. The missionaries use this day for purchasing supplies, etc.

On Tuesday the morning is used for visiting homes and in preparing for the Jewish mothers' meeting. The mothers and their smaller children meet at 1:30 in the afternoon. At this meeting several Psalms are sung, a portion of Scripture is read in Yiddish by one of the mothers, a Bible lesson is given, and prayers are offered. Then there is held a short social session which helps to gain the confidence of the Jewesses. The mothers invariably unburden their hearts at this meeting, telling their troubles, sorrows, and difficulties. Here the Spirit and His Word manifest power to comfort. The girls' play hour follows at 3:30 p. m. This is followed by a fifteen-minute devotional exercise and Bible story.

On Wednesday the morning is spent in visiting, letter writing (acknowledging of gifts, etc.), and preparing the Bible story for the boys' group which meets after school. The Bible story hour is followed by a play hour, such as games, etc.

On Thursday the preparation for the weekly sewing class is made; and a general visiting tour is made in the community.

The girls' sewing class meets at 3:30 p. m. Miss Mattie Henry and Miss Agnes Hogan render valuable service. The class closes with Psalm singing, reciting Scripture, Bible story, and prayer. During the fall and winter months "The Lincoln Boys' Club" held weekly meetings on Thursday evenings. About 16 boys are in this club, their ages ranging from 14 to 18 years. They held their business meetings in the Mission building and had an occasional basket ball game in the gymnasium of the nearby M. E. Mission Church.

On Friday the day is spent in visiting and in planning for the prayer meeting of that evening. Verses of Scripture are typewritten for the use of the smaller children at the evening meeting. Three evenings a month the Young People's Society from each of our Philadelphia churches assist in these services. The children of the mission have the first part of the program. They announce the Psalms, recite Scripture verses, and lead in the singing. Our visiting friends tell the Bible Sabbath School Lesson Story; and explain the Bible pictures which are exhibited by lantern slides. The auditorium is usually filled. There are more Jewish women that are attending now than formerly which is encouraging.

On Saturday morning the whole building is given a very thorough cleaning. Some cleaning is done every day to keep the building attractive and neat. The L. T. L. meets at 2:30 p. m. to learn temperance mottoes, songs and slogans. At 4:00 o'clock the Girls' Patriotic Club meets. At roll call each gives a verse of Scripture. Then they have a business meeting and a round table, a cooking lesson, or a game. From their dues of three cents a week they contributed $2.00 to the Near East relief and $2.00 to the Girls' Summer Camp.

Saturday night the Russian Christians hold a prayer meeting from 7 until 9 o'clock. A number of our ministers and laymen have very acceptably addressed these Russian Christians and were highly appreciated by them. These people buy from the mission Bibles and portions of Bibles in Hebrew, Yiddish, Russian, Polish, Serbian, and Roumanian languages. They aid in distributing tracts also. The Mission obtains a permit which enables these Russian Christians to hold open air services in the Park Square where they reach many who would not enter a church or a mission building.

Daily Bible readings are read by a number of our children at noontime. Bible verses and Psalms are also learned at this time. There are daily inquirers and callers seeking help, sympathy and advice. The Penny Saving Fund teaches the children thrift. The Jewish mothers also save for their winter coal. Groups of our children were sent to the country through the Country Week Association. Many one-day outings were given the children. At the special evangelistic services held in the Second Church, Philadelphia, last October, 18 of our children responded to the Gospel call and accepted Jesus Christ as their personal Savior.

The Mission is in a changing community and the people are constantly moving away from the community and new folks taking their places. Rev. Kuldell, a Hebrew Christian missionary, said: "During the many years of my ministry I baptized

forty persons and today I do not know where any of them are."

The tract ministry by mail is being started in the hope of reaching Jews beyond the Mission. The prayers and the support of the Church are earnestly requested for this new work. That the Jewish Mission Work has been on the hearts and minds of our people is manifest by the many and generous gifts received from the Women's Missionary Societies, Young Ladies' Missionary Societies, Juniors, Sabbath School Classes and individual friends. The workers are deeply grateful for the encouraging letters received from Prayer Groups telling us the Mission and missionaries are being interceded for specially at the Throne of Grace.

Your workers would welcome visits from all Covenanter ministers and friends who may be passing through the city.

The Board asks the Synod this year for $3,846.00. The secretary was appointed to represent the Board in the Co-ordinating Committee and on the floor of the Synod.

The terms of Joseph M. Steele, Mrs. S. A. S. Metheny and J. R. McMullin expire with this meeting of Synod, and their successors should be appointed.

Respectfully submitted,
FRANK L. STEWART, Secretary.

Synod adjourned till 9:00 a. m. tomorrow, prayer by D. C. Mathews.

TUESDAY FORENOON, JUNE 14, 1927

Synod met according to adjournment, was called to order by the Moderator, and constituted with prayer by T. C. McKnight. The roll was called.

Devotional exercises were conducted by Paul D. McCracken.

The minutes of the previous session were read and approved.

The Committee on Foreign Missions submitted the letters which it was directed to prepare conveying the greetings of Synod to the new Presbytery in China, the Commission in the Levant, and the new congregations in Larnaca and Nicosia, Cyprus. The letters were approved and ordered forwarded with the signatures of the officers of Synod.

Synod resumed consideration of the report of the Committee on Geneva College. In accordance with item 7, President Pearce and D. H. Elliott spoke on behalf of the College. In response to a call, Dr. A. C. Gregg spoke of the educational work in Scotland. The report of the Committee was adopted as a whole and is as follows:

REPORT OF COMMITTEE ON GENEVA COLLEGE

Your Committee on Geneva College would respectfully report:

Three papers were referred to us: The Report of the Trustees of Geneva College, Report of the Corporators of Geneva College and a paper from Sterling, Kansas.

Four years ago in this place after long and serious discussion and earnest prayer, our Geneva College was launched upon a new era of her history, having effected a complete reorganization of charter, constitution, Board of Trustees, faculty, curriculum and budget. It was with much trepidation that the new program was undertaken, but with strong faith upon the part of its sponsors that we might ask great things of God. Events have proven that the faith and asking were not in vain.

In the year 1923 when the new order was adopted, there were in all a student enrollment of 966. This year, 1927, reported an enrollment of 1,519, an increase of nearly 60 per cent. In 1923 the faculty numbered seventeen, today thirty. Then Geneva had an endowment of $280,000.00. This year's report gives an endowment of $614,000.00. In 1923 Geneva's athletic field was a sorry affair, today she rejoices in the possession of about the finest college stadium in western Pennsylvania valued at above $100,000.00. Many other improvements and features of progress may be shown in practically every department that go to make the church proud of her college and profoundly thankful that the Lord has shown his face and favor. Thus the progress and standing of the college in the community and among other institutions of her class justify the wisdom of the steps taken four years ago.

The Synod should record its appreciation of the services rendered by its well-chosen and capable Board of Trustees and faculty. We especially commend the open-hearted frankness with which President Pearce takes the church into his confidence and by his sterling qualities wins an ever-widening circle of friends for the college. We likewise commend the untiring zeal of Vice-President Clark and Secretary Martin for the college and its growing work.

Attention should be called also to worthy efforts upon the part of the faculty toward an advanced scholastic standing. In addition to the number of the faculty members who already have the degree of Doctor of Philosophy, another has practically completed the work for the same and three others are given a leave of absence for the same purpose. While these teachers are absent the high standing of efficiency is maintained by substitutes whose ability is well known.

We also note Geneva's growing place in the interest of the public and the church by the steady growth in the number and character of those who matriculate in the day school and especially of Covenanter students. We heartily approve of the plan to assist Covenanter students coming from a distance. Nor would we fail to recognize the value and work of the Extension and Summer School Departments as a means of ministering to large numbers from year to year who would otherwise be without the opportunity of a college training. We

are also glad to note such student activities in forensic, athletic and academic contests which show a high rank of ability when brought into competition with students of other colleges.

Athletic sports have an important place in college life, but are capable of perversion through unworthy methods and management. We are gratified to note that our college management stands uncompromisingly for clean, sane athletics and are seeking their development to an extent sufficient to accommodate the largest number of the student body.

Although the money market is beginning to show signs of contracting, it is gratifying to know that large collections on pledges have increased the paid-up endowments by nearly $209,000.00. However, it does not seem advisable to carry a growing overdraft in a current account already large.

Lastly, but not least, we commend the care given to the religious life and training of the students. The school that neglects this, neglects education. The Christian college that slights it in any degree forfeits her right to the support of Christian people. We are most thankful to be informed of the increasingly large place given to Bible instruction and its being made a requirement of every student taking a course of study in Geneva. Also evangelism has not been neglected, but earnest efforts have been made to bring the students face to face with Christ and a life of Christian service.

The memorial from members of the Sterling congregation relative to the employment of a coach in Geneva, who has his membership in the Roman Catholic Church, is signed by fifteen persons.

We recognize the interest which every Covenanter has in Christian education and in keeping our institutions free from all taint and cause for criticism, yet we feel that while due caution should always be exercised by our college authorities in the employment of those who serve the college in any official capacity, the matter in petition should be left in the hands of the Board of Trustees and faculty of the college in whose character and management we have full confidence.

We recommend:

1. That the petition from members of the Sterling congregation be referred to the Board of Trustees of Geneva College for their careful consideration.

2. That every effort be made by the College Board to balance her current expense budget from year to year.

3. That in connection with the Bible Department, definite efforts be made to train students in practical evangelistic work. It is suggested that a prize be offered from year to year for the best essay on evangelism.

4. That earnest prayers be offered throughout the church in behalf of the Board of Trustees, faculty and students that all may be kept loyal to God's Word and exalt her motto, "Pro Christo et Patria."

5. That the college be commended to the generosity of the church for gifts, annuities and bequests for promotion of the various branches of Christian education.

6. That James S. Tibby be chosen his own successor as a member of the Board of Corporators.

7. That Drs. Pearce and Elliott be heard on the floor of Synod.

P. J. McDONALD,
E. A. CROOKS,
R. W. REDPATH,
R. J. BOLE,
W. A. RUSSELL.

REPORT OF BOARD OF CORPORATORS

The Board of Corporators makes the following report:

We have held one annual meeting at the college, June 7, 1927, for the purpose of electing officers for the ensuing year, and our regular annual meeting for the transaction of any business that may come before us, also two adjourned meetings.

The following officers were elected: Alexander Kilpatrick, President; James M. Coleman, Vice-President; George M. Robb, Secretary; Mr. James S. Tibby, Treasurer.

The Board of Trustees was chosen for one year from the membership of the Covenanter Church as follows: T. M. Slater, D. H. Elliott, D. C. Mathews, R. A. Blair, J. G. Reed, J. M. Blackwood, M. D., D. L. Smith, J. M. Steele, J. H. McBurney, J. Walker Wilson, R. M. Young, W. J. Sterrett, M. D., Mrs. Marie Stormont, Mrs. J. S. Tibby and Miss Mary McKnight.

Judge Geo. A. Baldwin was chosen his own successor as representative of the Business Men of Beaver Valley for a term of three years, Attorney Chas. R. May and Eugene S. Hoopes being the other representatives. Ross E. Taggart was elected for a term of three years in place of E. F. Wendt, whose term expired and who declined re-election, to represent the Alumni Association, the other representatives being Chas. Bell and S. Cargill Milligan, M. D.

The following were elected their own successors by the Corporators for a term of three years: Alexander Kilpatrick, R. C. Wylie, T. S. Trumbull and T. H. Boyd.

The following persons were certified as representatives for a term of three years from Presbyteries: Pittsburgh, R. J. G. McKnight; Pacific Coast, Samuel Edgar; Central Canada, F. F. Reade; New York, W. J. McKnight; Colorado, D. C. Mathews.

J. G. Reed, Secretary of the Board of Trustees, read their report for the year, which was approved and is herewith transmitted to Synod. The faculty of the college consists largely of university trained teachers. The attendance in the regular courses increased by one hundred over last year. A group of students has been very active during the year in seeking to develop the spirituality of themselves and their fellow students. Attendance on the monthly convocations, which is voluntary, has been most gratifying.

The term for which James S. Tibby was elected a member of the Board of Corporators by the Synod has expired and his successor should be chosen for a term of three years.

Respectfully submitted,
GEO. M. ROBB, Secretary.

REPORT OF THE BOARD OF TRUSTEES OF GENEVA COLLEGE

The Board of Trustees of Geneva College would respectfully report:

Geneva has had another prosperous year. The number of students in the day school has increased almost to the limit of ability to take care of them with our present facilities. The number of Covenanter young people in attendance has been the greatest in recent years. Good health has been general among members of faculty and students. There has been a fine spirit among the students and good work has been done. Wise and efficient leadership by those in authority has been in evidence. When discipline was necessary, justice has been tempered with mercy, tact and faithfulness have gone together, frankness and firmness were a team, and the results were beneficial. There has been reasonably satisfying interest on the part of students in religious things. Means have been provided to meet the growing needs of the college. And there is faith that still greater things will be possible in the future. For the multiplied mercies of the past and the bright hopes for the future we earnestly thank God, who above all human agencies has made the year's successes possible.

In Remembrance

Two names we should have in remembrance of those who have served Geneva, and whom, during the past year, God has called home.

In August, 1926, T. Earle Yearsley of Pittsburgh, who for a number of years taught voice in the Musical Department and had charge of the training of the glee clubs, left his work on earth. He was one of God's true gentlemen. He loved his art, and by his art and his fine personality he drew to himself great numbers of friends. He was a devout Christian.

Early in 1927 Mrs. William A. Myler, the generous donor of the sum of $50,000.00 to endow the chair of Commerce and Finance, departed this life. She, with Mr. Myler, had often shown their friendship for Geneva. Hers was one of the large gifts that has come from the community outside of our church circles to make it possible for the college to render a larger service to the community. Geneva is rich in her friends as well as made rich by her friends.

An Appreciation of Service

The Board wishes also to give due recognition to the faithful and efficient service of those on whom in a special sense rests the burden of responsibility for making Geneva a going concern.

President Pearce continues to hold the confidence and esteem of those associated with him in the conduct of the college. The students respect, admire and love him. He has their interests at heart. He is a careful administrator concerned to take the advanced steps that are needed to make Geneva a power and yet guarding against the piling up of debt. Dr. Pearce is in demand

as a speaker and preacher in all the community around, and in response to these calls he is rendering a great service to the college as well as to the community. Each year adds to the esteem in which he is held.

Vice President Clarke continues to render invaluable service to the college as her financial agent. This year is the best of all in the amount he has been able to turn in to the treasury. He reports cash received including stocks and bonds, $74,703.25, and furniture and materials contributed, $699.50; or a total of $75,402.75. When we think of the beauty of Geneva's campus and the substantial buildings that house her activities, we just naturally think of Dr. Clarke who found, and in many cases won the friends who have made so many of the things possible.

And nobody works harder for the college than Dr. J. S. Martin. It is a many-sided service he renders. He has labored this year in the face of great hindrances, in the sickness that has kept him under the doctor's care for a great part of the year. But with all the trials of the flesh there is no letting up on his efforts to realize on the $400,000 campaign promises, and to arouse, interest and organize the alumni. As publicity man he keeps the church and local papers (wherever there are Geneva students), sparkling with Geneva news. And as purchasing agent he is always on the lookout for the saving of money to the college in the purchase of supplies.

Attendance

The total number of students enrolled this year in all departments is 1,519. This is 19 less than last year. In the day school there was an even 100 more than last year, that is, 548. The decrease was in the summer and extension schools, owing to the fact that many teachers had completed their requirements for the standard certificates. There were 80 Covenanter students enrolled. A class of 90 graduated. Thirteen were Covenanters, and 19 were from the Extension department.

The Faculty

One of the outstanding matters in reference to the faculty this year is the determined measures that have been taken to secure improved scholastic standing among the faculty as a whole. The credit standing of the college demands it.

Professor Coon, who was back this year, after two years' leave of absence, to work for his doctor's degree, is now within striking distance of his goal, having been hindered from completion of his work by sickness.

Mrs. Wylie and Professors Coleman and Moore have been granted leave of absence for next year in order that they may complete their residence work for the securing of the degree.

Prof. H. Douglas Wild, Ph. D., teaching last year in Michigan University, has been secured as assistant in the Department of English for next year, and Prof. G. W. Thiessen, of Iowa, who is expected to have his doctor's degree by the time his work begins next fall, has been secured as assistant for the department of mathematics and chemistry.

Miss Margaret Wilson had to give up her work as assistant in the department of history on account of illness. Her place was acceptably filled by securing Rev. H. L. Jenney of Beaver

Falls, who has been chosen to continue in this department for the next college year.

Professor Coleman's work in the chair of Christian Education established by the Gailey Foundation, will be taken during his leave of absence by Mrs. Coleman in New Testament, and by Dr. W. J. Coleman in the other courses.

Religious Activities

The Y. M. C. A. and the Y. W. C. A. have had the largest membership and probably the best year's work of recent times.

Convocation services were well attended, with President Pearce strongly presenting to the students the claims of Christ for their hearts' loyalty and their life's service. Chapel exercises were marked by a good degree of reverence.

"Special services were again conducted by Rev. Arthur T. Purkiss as last year, were equally satisfactory, though there was not as noticeable a movement among the students as last year."

It ought to be said in this connection that the courses in Bible study conducted by Dr. Coleman and Professor Tweed are attended with marked interest by the students generally and many of the students attend these courses not only for the required two years, but avail themselves of the opportunity to take additional courses. It seems to us that the spiritual tone of the college is fine. "It is something accomplished that no one goes through Geneva College for a year without having a clear, earnest call to accept Jesus Christ as his Savior." The sentences in quotation marks are taken from President Pearce's report.

In Behalf of Health

The year has been marked by the beginning of special effort to safeguard the health of students. Medical examination was given students on the campus. A course of lessons in hygiene was given the freshmen students throughout the second semester. Provision has been made for a medical examination of all entering students from now on. Great credit is due to Miss McDowell, Dean of Women, for the steps that have been taken. She is anxious to make still more adequate provision for the students in the matter of health.

Extension School

This department continues to serve the community in a most helpful way, opening the door to a college training and to a special training to many people who could not leave their work to enter college, and making it possible for the college to give courses to many earnest students for whom there would not be room in the day school. Professor Twinem, who is in charge of this department, reports concerning the students as follows:

"The personnel of the Extension students this year is of a very high type. In this exceptional group of citizens are school teachers, supervisors, and principals; men who are foremen, presidents and vice-presidents of Beaver Valley industries. There are district managers of large corporations, the burgess of Beaver Falls, bank cashiers, clerks and men of the medical profession."

Classes have been organized in seventeen different centers within a radius of fifty miles from the college. The number of students in this department, according to Professor Twinem's report, is a few over 700, not quite so many as last year. The income from this department was $25,403.08; expenses $22,-796.51, thus returning to the college a profit of $2,606.57.

Summer School

Summer School enrollment last summer was 262, a decrease of 72 from last year, probably due to the fact that many teachers had already met the requirements for standard certificates. A new feature was introduced last summer—the August Commencement. There were seven graduates. The prospect for the coming summer is for a larger enrollment in the College Department, and about the same number of students in the Educational Department. While Professor Twinem was away taking the summer session at Columbia, Professor Lee was in charge of the work and "conducted the same in a most efficient and satisfactory manner." The income from this department was $11,802.52. The expenses $11,810.61, thus showing a loss of $8.11 for the year. Professor Twinem deserves great credit for the success of these two departments, as well as in the educational departments of the college and heading the important Teachers' Appointment Bureau.

Forensics

Dr. Clarke as coach in debate has enlarged the work and reached a larger number of students with its training. In all seventeen students took part, with a still larger group making a beginning. Six teams took part in intercollegiate debate. Three of men and three of women. There were twelve debates in all, of which Geneva won nine and lost three. Three different questions were debated—"The Cancellation of Allied War Debts," "A Federal Uniform Marriage and Divorce Law," and "Modification of the Volstead Act to Admit Light Wines and Beer." Of the first two questions, Geneva upheld both sides, and, of the last, upheld only the dry side. This is a splendid record and a very important activity. Dr. Clarke deserves many fine things said of him for the effort he has put into this and his success in putting out winning teams.

Mr. Norman Webster again represented Geneva in intercollegiate and intersectional oration. He won the Western Pennsylvania contest, also the championship of Pennsylvania, and took third place in an Eastern Intersectional group, but this place was not high enough to secure his entry in the national contest. The "Forensic Fee" took care of the expenses of this activity.

The Music Department

Steps have been taken to improve the service of this department. It has been a great gain to have Alumni Hall (formerly the Downie House) set aside as the home of this department. This building is splendidly adapted for this particular service. There has been an increase in the number of students. Two

hundred twenty-seven students have been enrolled in this department.

Next year the department will have a more definite organization. Due academic credits will be given for work done. All teachers will be put on a salary basis, and all fees will be paid directly to the college. Professor Frank T. Hardman, a graduate of Lebanon Valley College, having done additional work at Cornell and the College of Music at Chicago, has been chosen to teach voice and will serve as head of this department. He will also have charge of the training of the glee clubs.

Athletics

In this field of endeavor, Geneva is now on the map of the U. S., not just of western Pennsylvania. Her holding Cornell to a low score, and her decisive defeat of Harvard in the first two football games of the season have blazoned her name abroad. "The year ended with Geneva champions of the Tri-State Conference in football, cross country and track; third in basketball and tennis rating."—Professor Edgecombe's report.

The girls' basketball team won five of the six games they played.

By means of intramural games, in basketball and baseball for boys, and basketball, volleyball and tennis for the girls, a larger proportion of students than ever before has had the benefit of the physical development made possible by these games.

The courses in physical education have not been all that could be desired. Classes have been too large. Student instruction has been economical but not sufficient. Professor Edgecombe recommends that when finances permit an efficient instructor be engaged to place this department on an improved basis.

Financially the year has been a great success, although still showing a deficit of about $450.00. When this is compared with former years it will be seen that great strides have been made in the right direction. Reeves Field partly accounts for this good showing. Nine thousand five hundred people attended the Grove City game and saw Geneva suffer her only defeat at home by a score of 3 to 0. The interest aroused by the Cornell and Harvard games and the nationally known coach had much to do with it. In the words of the athletic director, Professor Edgecombe, which we quote with our endorsement, "The quality of our athletics and the great success we have enjoyed in the past two years were largely due to the efforts of Coach McMillan. He has been a tireless worker, and by innumerable addresses he has made in this district, has been a factor in keeping Geneva in the minds of the public from whom we must gain our support. I am still convinced that a resident, all-sport coach is the best, and that the results achieved by Mr. McMillan have equalled our expectations when you engaged him."

Secretary Lee in his report says: "The year's athletic record has perhaps reached the highest level of the college's history without giving way to professionalism or low ideals in the scholarship of athletes."

The expenses of this department for the year was $37,233.31, the income $36,785.75, leaving a deficit of $447.56. The deficit last year was $3,463.00, and former years still much higher. Thus this department has made a gain of more than $3,000.00 over last year, and is rapidly moving toward showing a surplus instead of a deficit.

A New Gymnasium Needed

A new gymnasium is needed to accommodate the crowds for basketball games and thereby turn a small deficit in the Athletic Department to a comfortable surplus. Also to give an auditorium of sufficient size to accommodate the crowds for commencement day and other large college functions. Also to release the old gymnasium for use as a library, which is greatly needed. This in turn will release rooms in Old Main, now used as a library, for enlarged office space and additional classrooms. The growth of the college in numbers and public interest makes imperative larger quarters. It is a call to men of means and an interest in Christian colleges to make this enlargement possible as soon as possible. Dr. Clarke has reported pledges to the amount of $50,000.00 to help in meeting this need, the making of plans for a new gymnasium has been authorized, but not nearly enough money is yet in sight to justify beginning to build.

Financial Situation

The year has not been marked by large pledges such as were received last year, but it has been a year of large payment of pledges.

Twenty-five thousand dollars was received from Mrs. Myler to complete payment of her $50,000.00 pledge.

Sixty thousand dollars in cash and mortgage in full payment from Mr. J. R. Copeland, of the Amelia and David S. Gailey fund.

Sixty-five thousand dollars, the valuation of the 1,000 shares of American Stores Company, from Mr. Samuel Robinson of Philadelphia.

Five thousand dollars each from Mrs. Ella M. George and Dr. J. S. Martin of Keystone Driller stock for annuity bonds.

Ten thousand dollars from Mrs. S. P. Harbison for annuity bonds, in cash.

Five thousand dollars from R. O. Logan for annuity bonds, in cash, together with many other gifts which has increased the paid-up endowments by $208,900.59, so that Geneva's endowment now stands at $614,492.10, according to Mr. Tibby's report.

Indebtedness

The balance overdrawn in the current account this year is $61,780.33, an increase over last year of $13,074.41. This is offset by the payment out of current funds of $5,150.25 for the purchase of the Boyle lot, and the payment of $10,000.00 on the mortgage account, which now stands at $75,000.00.

There is a balance due on the campus account of $14,787.67. The present total indebtedness is $151,468.00. There is a debt

of about $7,500.00 on Reeves Field that Dr. Clarke is looking after, and about $12,000.00 on Alumni Hall that Dr. Martin and the alumni are expecting to take care of. These are not expected to become a drain on current funds. There is still an unpaid balance of the $400,000.00 campaign pledges of $50,000.00, a part of which will be used toward liquidating this debt.

Tuition Increased

The debt is disturbing. We hope some good friend will take it to heart. It is not alarming. When we consider the value of the property, the growing endowment and the growing student body, there is no cause for anxiety. Nevertheless means must be found to keep from enlarging the debt, and finding the way to paying it off, as well as to take care of the necessary increase in the running costs of the college.

Carrying out the suggestion made by Synod two years ago, one step for helping matters has been taken. Tuition has been increased to $150.00 a year, at the same time taking off the incidental fee of $10.00 per semester. This makes a net increase of $30.00 a year in tuition charges. It is estimated that this will produce an added income of about $11,000.00 a year. It is conservatively put in the budget at $9,000.00. This tuition is still not as high as other colleges in this section of the same standing. Also we hope Synod will continue to be generous in her appropriations to meet the need.

Degrees Awarded

On recommendation of the faculty degrees were conferred on members of the graduating class in number as follows:

Bachelor of Arts, 65; Bachelor of Science, 18; Bachelor of Science in Education. 6; Bachelor of Oratory, 5; and Certificates in Music, 2.

Honorary Degrees

The Board has conferred the honorary degree of Doctor of Divinity on the following ministers:

Rev. R. C. Reed, Pittsburgh, Pa.; Rev. J. R. W. Stevenson, Idana, Kan.; Rev. Manning E. Van Nostrand, pastor of Baptist Church, Albany, N. Y., and Rev. Arthur T. Purkiss, General Secretary of the Christian Layman's Association, Pittsburgh, Pa.

To Represent the Board

President Pearce and Rev. R. A. Blair were appointed to represent the Board before the Coordinating Committee of Synod and were instructed to ask for an appropriation of $15,000.00, as much as $2,000.00 of which may be used to pay traveling expenses of Covenanter students coming from a distance.

Dr. Pearce and Dr. Elliott were appointed to represent the Board before the Board of Corporators and on the floor of Synod.

Member to Be Chosen

The term for which George A. Baldwin was chosen, as representative of the business men of the valley, has expired and his successor should be chosen. According to the terms of the

charter the following names are submitted from which one is to be named.

George A. Baldwin to succeed himself.

W. W. Potts, vice president of the Federal Title and Trust Company, a Presbyterian.

F. W. Walker, president of the Association of Art Tile Manufacturers, a Presbyterian.

Again we want to thank God for what many are saying is the best year Geneva has ever had. He has moved hearts to give generous gifts. In His providence He has brought together a fine body of students. He has been leading the way into better equipment for life service a large number of young men and women, from among whom He will call, for His own special service, those whom He needs. We are assured that His gracious presence has been with us through the year. Let us thank God and go forward.

Synod took recess until 2:00 p. m., elder J. C. Calderwood leading in prayer.

J. G. REED, Secretary.

TUESDAY AFTERNOON, JUNE 14, 1927

Synod reconvened after recess, was called to order by the Moderator, and led in prayer by elder J. K. M. Tibby. The minutes of the morning session were read and approved.

The Committees on Records of Presbyteries reported. The records of Rochester Presbytery were not present. There were no minutes in the records of Kansas Presbytery requiring review. All other reports were adopted and the proper entries ordered in the record books.

The report of the Permanent Committee on International Relations was read by the Chairman, R. H. Martin, considered item by item, adopted as a whole and is as follows:

REPORT OF COMMITTEE ON INTERNATIONAL RELATIONSHIPS

The outlook for international peace is not assuring. Not since the World War have there been so many potential causes of war among the nations as during the past year. These are so well known they do not need to be enumerated here. Our own nation is facing difficult problems. In addition to those which for sometime we have faced with Europe due to our standing aloof from the League of Nations, the World Court and to the controversy over the debt situation, we have more recently been facing delicate situations in our relations with China, Mexico and Nicaragua. The situation calls for the most careful and prayerful consideration and for earnest and wise effort on the part of the church and every devout Christian.

There are two distinct lines along which the church and the

individual Christian should proceed in efforts to help in the solution of these international problems.

1st. They should enunciate and proclaim the great fundamental principles of the Kingdom of God which relate to nations and governments and which must be known and accepted before permanent peace and satisfactory relations can be established among nations.

2nd. They should seek to mold public sentiment in reference to concrete international problems in accordance with these fundamental principles and to bring this public sentiment to bear upon the officials of government that these problems may be solved in a way that will bind us nearer to the acceptance of these principles.

Regarding the first. The foundation principles of the Kingdom of God relating to nations is, that as God's moral creatures they are under His moral government and that that government is exercised by Jesus Christ who is the King of Nations and the Governor among nations, as truly as He is the Ruler over and among men. The recognition and acceptance of this fundamental truth is vital to the solution of our international problems. "Unto us a child is born . . . and the government shall be upon his shoulders . . . and of the increase of His government and peace there shall be no end." "He will judge between the nations and will decide concerning many people and they shall beat their swords into plough shares and their spears into pruning hooks; nation shall not lift up sword against nation, neither shall they learn war any more."

There are four fundamental principles regarding nations which result from this one just named, clearly taught in the Scripture, (1) The people of a country have the right to set up their own government and enact their own laws, and not have these impressed upon them by some outside power; the right of self-determination; (2) The equality of nations, whether great or small, weak or powerful; (3) The reign of law instead of the reign of lawlessness and force in the international realm, as truly as within the national realm. This involves the setting up of an adequate international political machinery to establish and administer international law, as truly as it involves the setting up of governmental machinery within a nation to enact and administer municipal law. (4) That there is no such thing as absolute national sovereignty. In relation to God, nations are subjects, not sovereigns. In relation to God, nations are sovereigns in no sense in which the individual man is not sovereign. In relation to other nations, the liberty of action of a nation is limited by the requirements of the moral laws God has given to govern international relationships. The recognition by nations and governments of the binding obligations of these laws upon them and their acceptance in their dealings with each other, is vital in the solution of our international problems.

These are truths of the Kingdom not generally believed or even known. There is no human hope of their general acceptance in our own day. But the church or the individual which will in faith proclaim and keep proclaiming them and thus mold public opinion in the direction of their acceptance will be

rendering an invaluable service to the cause of international peace.

Regarding the second. There is great need that the church and Christian people study the concrete present-day international problems, becoming informed as to the facts regarding them and the many factors entering into them, and in the light of these facts and factors applying the Christian principles of government with a view to molding public opinion and the action of public officials in their solution. The great majority of church leaders and members are indifferent and uninformed as to these problems and as a result politicians and business interests largely determine our national attitude toward them. It is the duty of Christians both as citizens of the Kingdom and of the state, to exert their influence to the fullest extent possible in solving these international problems.

We recommend the adoption of the following resolutions:

1. We urge upon our ministers the faithful discharge of their duties as prophets of God in proclaiming the Gospel of the Kingdom which relates to international relationships and applying it to present day political problems; also, that we urge our people to study these problems in the light of the political principles of the Kingdom.

2. We are in entire sympathy with the efforts of the Chinese Nationalists to secure the abolition of extra territoriality rights in China, of foreign concessions in Chinese cities, of foreign control of Chinese tariff, finance and the opium trade, and with their desire to secure the return to China of the territories taken from the Chinese people, that China may once again be a united nation and we urge our government to immediate and, if need be, independent action to this end.

3. We sympathize with the Mexican people in their efforts to break the yoke of tyranny and ignorance imposed upon them by the Roman Catholic hierarchy and with the efforts of the present Mexican government to restore to the Mexican people the God-given national resources dishonestly taken from them under the Diaz regime and handed over by it to foreign corporations, largely American, and express to our government the conviction that the time has come when our nationalists who make investments in foreign countries should be willing to take their chances under the laws of those countries.

4. That we express to President Coolidge an appreciation of his successful leadership in securing the conference convening in Geneva this month for the further limitation of competitive naval building programs and our earnest hope that positive results may be achieved comparable to those of the Washington Conference on the Limitation of Armament in 1921-22.

5. We urge that the present immigration law be so modified as to apply the quota basis to all nations without exceptions, and we urge the granting of citizenship to all those thus admitted who duly qualify regardless of their race, color or nationality.

6. We believe the time has come when all nations of the world should officially and solemnly outlaw war, renouncing it as an instrument of national policy. We welcome the Briand proposal that such an engagement be made between France

and the United States and the Borah resolution to outlaw war introduced into the United States Senate. Coveting for our nation leadership in this movement, we call upon our president and the senate to go forward in every possible way toward the achievement of this great end.

7. In view of the fact that the outlawry of war involves the legal adoption of peaceable methods of settling international difficulties, we urge our president and senate to negotiate treaties with France and other nations binding the signatories to settle all controversies of whatsoever character which do not yield to settlement through diplomatic channels either by conciliation, arbitration or judicial settlement.

8. In view of the fact that the Permanent Court of International Justice is all but indispensable as an instrument in carrying out the purpose of the above resolution, we urge our president to press securing the adherence of our government to this court.

9. In view of the fact that to secure peaceable settlement of all international disputes and the re-establishment of satisfactory relationship among nations involves not only the establishment of an international court to interpret law, but also of an agency to enlarge and codify international law and to adjudicate disputes concerning which there is no legally recognized law, and in view of the fact that the League of Nations is such agency already in existence, and embracing in its membership 52 of the nations of the world and has already made great achievements toward this end, we look hopefully to our nation's becoming a member of the League and pledge ourselves to influence public sentiment toward this end.

10. We deplore the fact that in the establishment of the League of Nations no recognition was made of Him who is Governor among the nations and no formal effort made to secure His providential aid; and we pledge ourselves to labor and pray to the end that such recognition may be made.

11. That Resolutions 2 and 9, inclusive, be communicated by the officers of this Synod to the proper officials of our government.

Respectfully submitted,

R. H. MARTIN,
JOHN COLEMAN,
WALTER McCARROLL,
SAMUEL R. BOGGS.

J. G. McElhinney submitted the report of the Committee on Theological Seminary, which was taken up item by item. The report was adopted as a whole and is as follows:

REPORT OF THE COMMITTEE ON THEOLOGICAL SEMINARY

Your committee would respectfully report that it has had referred to it the report of the Board of Superintendents of the Seminary and a resolution from the New York Presbytery re-

garding the receiving under care of Presbytery of students not intending to take their theological course in our seminary.

We note with gratitude to the head of the church, the provision He has made for our church in the largest class which has graduated from our seminary for many years.

On the other hand, we are sorry to read that there are but two students remaining in the seminary and we hope the Lord will raise up students to fill the place of those who are graduating.

We commend the Seminary Board for placing greater emphasis upon the event of the graduation of our theological students by arranging for a baccalaureate sermon, the presentation of diplomas, and an address to the graduating class.

We recommend:

1. That the professors of the seminary devise some special plan through which to bring the ministry to the attention of the Covenanter students in Geneva and other colleges.

2. That F. M. Wilson and F. M. Foster be appointed their own successors on the Board for a term of three years, and that W. T. K. Thompson be appointed to succeed D. C. Mathews and that T. H. Martin be appointed to take the place of J. W. Anderson, both for a term of three years.

3. That as there are so few young men preparing for our ministry and such a fine, commodious building has been provided, at great expense, by the church for the use of the students; as we have a faculty of unquestioned ability and scholarship and as ministers need to be trained in the doctrines and practices of the church in which they expect to preach, Synod considers it the duty of young men expecting to enter the ministry in our church, to attend our own seminary and only in most extraordinary circumstances should exceptions to this rule be permitted by Presbyteries.

4. That Sabbath, July 10th, be designated as a day in which prayer should be made that young men may be raised up, called and equipped for the gospel ministry; that pastors preach a sermon on the ministry and that definite prayer be made to this end on that day and throughout the year.

Respectfully submitted,

J. G. McELHINNEY,
D. R. TAGGART,
F. M. FOSTER,
J. W. ANDERSON,
G. G. McLAURY.

REPORT OF THE BOARD OF SUPERINTENDENTS OF THE THEOLOGICAL SEMINARY

The Board of Superintendents of the Theological Seminary respectfully reports:

The Board held its regular annual meeting on Tuesday, May 3, 1927, in the Seminary building. The students preached in the afternoon and evening in the Wilkinsburg church.

The officers of the Board were re-elected—F. M. Wilson, Chairman, and J. B. Willson, Secretary.

The Seminary year began on Wednesday morning, September 22, 1926. The opening lecture was given by Prof. R. C. Wylie on Friday evening, September 24.

Eight students were enrolled:

Third year—Milton Wylie Dougherty, Roy Cathcart Fullerton, Armour James McFarland, Ralph Hayes McKelvy, Remo Irwin Robb, Robert Cargill Ward.

Second year—Franklin Howard Lathom.

First year—Roy B. Hunter.

Mr. Hunter is a member of the Oakdale, Ill., congregation, and is under the care of Pittsburgh Presbytery. He is a graduate of Geneva College, class of 1924.

Mr. Lathom did not attend the seminary classes after the Christmas vacation, because of financial reasons. He carried on his studies, however, took all the written examinations, and was present to take his part in the closing exercises.

The professors submitted their reports which showed the courses given during the year. Final examination papers were submitted for examination, and two oral examinations were conducted before the Board. The usual preaching services were held, one series in November, one in February, and the third at the time of the Board meeting.

The joint report of the professors emphasized two needs of the Seminary. One is for more theological students from the Christian homes of our people, and from the Christian colleges where our young men are educated. The other is for more liberal financial support, and, in particular, for an increased endowment.

The closing of the Seminary year was more of an occasion this time. Six young men graduated, the largest number since 1914, when a class of equal size finished its course. The baccalaureate sermon was preached by the Rev. E. L. McKnight in the Pittsburgh church on the evening of May 1st. On Tuesday, six students preached in the afternoon, and two in the evening. Professor R. C. Wylie presented diplomas to the six graduates. This is the first time that the Seminary has had real diplomas to present. They were tied with blue and gold ribbons, the colors that we associate with our Blue Banner. The closing address was delivered by Dr. F. M. Foster.

Mr. Hunter was advanced to the second year, and Mr. Lathom was given a certificate recommending him to his Presbytery for licensure.

The professors were given authority to draw on the funds of the Seminary for necessary expenses involved in accepting invitations to the professors to attend special exercises at other institutions, and to the students to send representatives to meetings of theological students' organizations.

The Board decided to discontinue the Department of Public Speaking and to ask the professors to take charge of this part of the work for the coming year.

Engraved diplomas were ready for this year's class, and have been given to the last two classes in addition. An offer was made to provide them for graduates since 1916, on payment of the cost of the paper and of the embossing of the name. Certificates of licensure and ordination were prepared and placed

in the hands of the stated clerk for distribution to Presbyteries when needed.

The committee appointed last year to prepare plans for securing an increased endowment was instructed to consider the advisability of the increase and, if advisable, to submit plans for the increase, at the meeting of Synod. This committee is not yet prepared to report.

The Treasurer's report shows the following balances April 15, 1927:

Memorial Building Account	$ 46.99
Library Fund	0.00
Current Account overdrawn	458.73

W. J. Coleman was appointed to represent the Board before the Coordinating Committee, and was instructed to ask an appropriation of $4,000.00 Current Account, debt $500.00 and estimated needs $3,000.00; Library $500.00.

The term for which F. M. Wilson, F. M. Foster, D. C. Mathews and J. W. Anderson were appointed expires this year, and their successors should be chosen.

Respectfully submitted,
F. M. WILSON, Chairman.
J. B. WILLSON, Secretary.

The report on Unfinished Business was taken from the table. Synod resumed the consideration of item 16. The report was laid on the table to entertain a substitute offered by Paul Coleman. The substitute was adopted and is as follows:

DIVINE HEALING

In regard to the propriety of divine healing as a permanent power in the Christian church, we recommend the following statement:

1. Prayer for physical healing is on the same basis as prayer for other temporal blessings, and under the same restrictions, namely, God's glory and our own good, or the good of others.
2. Prayer for physical healing, with or without the use of means, is sinfully neglected in the Christian church, just as prayer for other temporal blessings is neglected.
3. The reaction from this neglect of prayer has given rise to most of the theories of so-called "divine healing."
4. Prayer for healing as for other blessings is one of the great privileges of the Christian and his comfort in affliction, and, if faithfully used in enduring affliction and in finding relief, would become a great testimony to unbelievers.
5. We recognize in this discussion a providential reminder of the neglected power of prayer and a call to its bold and earnest employment both in sickness and in health.

Item 17. To secure the sword of Richard Cameron. R. C. Wylie submitted the following report, which was adopted.

REPORT OF THE COMMITTEE TO SECURE IF POSSIBLE THE SWORD OF RICHARD CAMERON

The Committee appointed to secure, if possible, for the Historical Society, the sword of Richard Cameron, presents the following report.

According to the historical data furnished us Nathaniel Wilson, one of Richard Cameron's soldiers, came into possession of Cameron's sword, and brought it with him to this country. It was cherished as a precious relic by the Wilson family for a few generations, but it seems to have fallen into the hands of some one who failed to appreciate its historic significance.

The article published in the Philadelphia Evening Bulletin relating to this matter, which was referred to your committee by the Synod of 1926, contained the statement that Nathaniel Wilson Jr., who came into possession of the sword, hung it over the door of his house, and above it wrote the words, "The sword of the Lord and of Gideon." His home was located in the outskirts of the city of Lancaster, the county seat of Fairfield county, Ohio. A personal visit to Lancaster brought us into direct communication with the living members of the Wilson family from whom many interesting historical facts were learned. A letter from Miss Frances J. Wilson, a great-granddaughter of Nathaniel Wilson Jr., confirms the story in the Philadelphia Bulletin narrated above. A volume entitled "Pioneers of Fairfield County, Ohio" also confirms the story in substance, and adds, "We have not been able to learn what became of the Cameron sword. It seems to have been lost. Such a rare relic ought to have been preserved."

In her letter Miss Wilson says, "It grieves me sorely when I think of its being irrevocably lost. No trace of it seems possible since all of the descendants of the family of Nathaniel Wilson Jr., who inherited it last, have passed away."

Respectfully submitted,
R. C. WYLIE
R. C. REED
R. C. ADAMS
Committee.

Item 18. To write the friends of Dr. G. B. White. J. B. Willson reported attended to.

Item 19. Revival of Syrian Commission. Previously reported attended to.

Item 20. Judicial Commission. The report was received, adopted, and is as follows:

REPORT OF JUDICIAL COMMISSION.

Your Commission was provisionally appointed. As the occasion did not arise, no meeting was held, and the Commission has no minutes to submit. Respectfully submitted.
D. C. Mathews, Convener.

Item 21. Organization of Presbytery in China. Previously reported attended to.

Item 22. R. J. G. McKnight submitted the report of the committee, which was adopted and is as follows:

REPORT OF SPECIAL COMMITTEE ON JURY SERVICE

To the Synod of the Reformed Presbyterian Church:

Your special committee appointed at last Synod to review the matter of Jury Service on the part of Covenanters, would respectfully report:

The following resolution was referred to your committee: "Resolved that it is the judgment of Synod that serving on juries where no oath to the Constitution is required, is not contrary to the position of Political Dissent." Min. 1926, page 9.

Your committee has carefully reviewed the decisions of Synod concerning the jury question and has examined the arguments offered to support the conclusions reached. The position of Synod, consistently maintained throughout our history in this country, is the one expressed in the historical part of the Testimony, Book II, chapter III:

"The Reformed Presbytery declare this practice, serving on juries, inconsistent with their testimony, and warn church members against serving on juries under the direction of the constituted courts of law."

The argument by which this position has been sustained may be stated as follows:

1. By our Covenant we are bound to "continue to refuse to incorporate by any act, with the political body, until this blessed reformation has been secured." Covenant 1871.

2. Jury service is an act of incorporation. This is asserted and proven in the historical part of the Testimony and is argued at length in many reports to Synod upon this subject. "Jurors are executive officers created by the constitution, and deriving from it all their power."

This is the opinion also of Judge McLaughry of Mercer county, Pa. He said: "The juror is as much a part of the court as the judge."

In 1861 a report from Philadelphia Presbytery declared that three judges of the Supreme Court of Pennsylvania had given their opinions to the effect that an alien might sit on a jury. These, however, were the opinions of individual judges and are not in accord with the common understanding and practice throughout the country. Juries are composed of citizens and it is asumed that these citizens would, if called upon, take oath to support the constitution. Consequently, while the juror's oath contains no reference to the constitution, the oath of citizenship is implied in the juror's oath, since citizenship is a prerequisite to jury service.

This, in brief, is the line of argument by which the position of the Covenanter church has been sustained throughout our history.

Your committee is unable to find any weakness in the argu-

ent by which the fathers have maintained the historic po-
tion with respect to jury service.

We would, therefore, recommend that the resolution be not
lopted. Respectfully submitted,

R. J. G. McKNIGHT JAMES S. TIBBY
R. C. WYLIE W. J. STERRETT
J. BOYD TWEED

Item 23. Board of Control to pay $920 due Seminary.
S. Tibby reported attended to.

Item 24. Christian attitude toward war. R. C. Wylie
ead the report. After discussion, action was postponed for
ne year, and it was directed that the report be publish-
l in the Appendix of the Minutes.

Item 25. Fraternal Delegate to the Synod of the Chris-
an Reformed church. P. J. McDonald reported attended
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Item 26. To write letters of sympathy. All those
resent to whom this duty had been assigned reported at-
nded to.

The report on Unfinished Business was laid on the
ble for the present.

The report of the Committee on Discipline was read
J. G. Reed, adopted as a whole and is as follows:

REPORT OF COMMITTEE ON DISCIPLINE

Your Committee on Discipline would respectfully report that
ree papers were referred to us.

The first was an inquiry from Ohio Presbytery—"Should
ission Stations be Assessed for Synod's Traveling Fund?"
ne answer is, Yes, because the assessment is for all members
the church. They are not without those to represent their
terests and Synod has a care for their needs.

The second paper was a twenty-six page plea for the
ange of Synod's action in reference to the acceptance of
reek Church Baptism as obtains in our Levant Mission. We
commend that the former action of Synod be reaffirmed, viz:
nasmuch as this matter has been before Synod repeatedly,
d all the deliverances rendered have been of a uniform
aracter, Synod is of the opinion that no further action is
cessary, and directs that the paper be returned to the author."

The third paper was a request from Illinois Presbytery for
e grant of authority to appoint one outside its jurisdiction
declare the Selma pulpit vacant. On account of the dis-
nce away, this authority is freely granted.

R. C. REED W. R. MARVIN
J. G. REED W. A. SNAIR
R. J. McISAAC

John Coleman read a letter prepared by a special committee appointed to write President Coolidge urging a stronger enforcement of the prohibition laws. The letter was approved by Synod and ordered forwarded to the President with the signatures of the officers of the Court.

The Moderator announced the following Standing Committees:

STANDING COMMITTEES

Devotional Exercises—
J. B. Willson
R. A. Blair
J. S. Stewart
A. A. Carson
R. H. Hayes

Signs of the Times—
T. M. Slater
E. L. McKnight
D. H. Elliott
J. P. Baird
W. J. Crawford

Secret Societies—
J. M. Wylie
W. J. Coleman
J. B. Tweed
Elfry Hunter
C. M. Finley

Synod took recess until 7:00 p. m., prayer by elder S. R. Wills.

TUESDAY EVENING, JUNE 14, 1927

Synod reconvened after recess, was called to order by the Moderator, and led in prayer by elder J. W. Anderson. The minutes of the afternoon session were read and approved. The Clerk reported the attendance statistics of the Synod.

J. G. McElhinney submitted the report of the Committee on Forward Movement work. It was considered item by item. J. R. W. Stevenson led the Synod in prayer for guidance in the selection of a Secretary. The report was amended, adopted as a whole and is as follows:

REPORT OF COMMITTEE ON FORWARD MOVEMENT

Your committee appointed to consider all matters pertaining to the Forward Movement would respectfully report that our earnest and prayerful consideration has been given to this work as reported by its Secretary and as observed by the members of your committee as the work has proceeded during the last seven years.

We have observed with interest the wide scope which the Movement has covered, the new and efficient plans which have been adopted and put into operation in the church under the Forward Movement, the ingenuity, the faithfulness and conse-

cration of the Secretary, Dr. Elliott; the favorable manner in which the whole movement has been received by the church in general and the economy with which it has been administered.

When we consider the welfare of our church and try to shape her policy for the future, we must seek a fair estimation of the value of the Forward Movement to the church in the past, an accurate inventory of her present needs, condition, and tendencies and a prophetic vision of the glorious opportunity and sacred responsibility of our church in the progress and final victory of the Kingdom of God.

The Forward Movement has made a real contribution to our young peoples' work, by a continuous educational process; through cooperation with the college, the seminary, the Presbyterial Conventions, and the inauguration and successful conducting of the inspiring Young Peoples' Synodical Convention last year at Winona Lake. Our Forward Movement has developed an intelligent interest in our church, has inspired an increasing loyalty for those great truths and principles of God's word which we have received as a sacred trust, and, in our opinion, has prevented a much larger decrease in our church membership than has occured, if, indeed, it has not even prevented an almost disastrous depletion of our numbers.

The need of the church and the condition of the times in which we live certainly do not permit us to slow up in our program or to lessen our diligence.

We have, therefore, set ourselves in prayer and careful study to secure through the Holy Spirit a vision for the future and guidance in formulating a plan which, under the divine blessing, may be successful in further unifying and co-ordinating her work, in developing a high degree of piety and spirituality among her members and in securing hearty and enthusiastic co-operation in the promotion of the work of all the departments of our church.

Suggestions from various members of Synod and the three propositions presented in the report of the Forward Movement Secretary have been carefully considered.

One plan suggesting the co-ordination of all of the boards and committees of the church in three major boards or departments has, in our opinion, great merit and much careful thought and wise provision should be made looking toward the unifying of our work, at some future date, such as has been successfully carried out by the Presbyterian church of America.

Of the three propositions of the Secretary, we believe the first to be unthinkable, the second unwise and impracticable, and the third to be most desirable if not imperative.

If "number one" were adopted and the Forward Movement was dropped it would mean the loss of much which has been gained in the past and the sounding of the death knell of our church.

If "number two" were adopted and the work divided between three men, it would mean the over-loading of men already carrying heavy work, the almost certain impairing of the health of the men thus over worked, the incurring of expense not much below that of a full-time secretary and results in efficiency and in the co-ordination of all the work of the church far be-

low that which has been obtained, during the past seven years, through our Forward Movement Secretary.

We are convinced that one of the major objectives of the work of such a secretary is the conservation of our young people through continuous education in the stewardship of prayer, possessions and life service, in developing in them an unswerving loyalty to the great fundamentals of our religion and the world-wide vision of our church and by hitching their abounding energy and enthusiasm to the great program of Christ.

We are of one mind in our belief that in our plans for the coming years the youth must hold a central place. Special attention must be given to them in our homes, Sabbath Schools, Young Peoples' Societies, in our college and seminary, and in our evangelistic and witness work. Our young people constitute the strategic element in victory over discouragement, diminishing numbers and fear of ultimate disintegration. The young people will measure our interest in them and our idea of their importance to the church, by the manner in which their interests are provided for and the place given our young people in our program for the furture.

The work, therefore, of a secretary for the coming years should center around the young peoples' department. His Home Mission work, the evangelistic program, his leadership in finances will have as their goal, largely, the education, enlistment and development of the children and youth.

We recommend:

1. That the Forward Movement work be continued under the name of "Department of Young People's Work and Home Resources," and that there shall be included in this department the work of Young People's Secretary, Home Mission Secretary, the Evangelistic Work, and the work formerly called the Forward Movement.

2. That a "Secretary of Young People's Work and Home Resources" shall be employed for a period of five years at an annual salary of three thousand dollars ($3,000.00).

3. The expense of the Secretary and such help as he may require shall be provided for as in the case of the Forward Movement.

4. That J. D. Edgar be elected the Secretary of this department.

5. That the Board of Home Missions be made a Commission to act in case a vacancy occurs in the office and to confer with the Secretary elect in selecting the location of his headquarters.

6. That, in order that he may be acquainted with the work of the Boards and be a connecting link between the young people and these Boards and their needs, the Secretary shall be appointed a consultative member of the Home and Foreign Mission Boards and of the College and Seminary Boards.

Respectfully submitted,

J. G. McELHINNEY — J. D. EDGAR
D. B. MARTIN — W. J. McBURNEY
R. A. BLAIR — J. W. ANDERSON
JOHN L. WRIGHT

The report of the Evangelistic Committee was submitted together with E. K. Patton's resignation as Chairman. The report was amended, adopted and is as follows:

REPORT OF THE EVANGELISTIC COMMITTEE

To the Synod of the Reformed Presbyterian Church, meeting at Winona Lake, Indiana, 1927.

Dear Fathers and Brethren—

Reports of work are often misleading. We report visible results. Many things happen which we do not and cannot see. There is always a vast amount of evangelistic effort which cannot be reported. Add to the work reported, the great amount of work unreported and we believe much has been done during this past year to lead souls to Christ.

Review of the Reports.

A goodly number of evangelistic meetings have been held during the year in various congregations. Some report "no additions to the congregation as a result." Some report a number of additions. All report increased spiritual life in the congregation. A great number report "Personal Work being done." A number report a "House to House Canvass" conducted with good results.

Mr. Steele's Splendid Work.

The work of Mr. Steele during the year has been consistent and most praiseworthy. In some places the Revival took on the character of a Singing Revival and the comments on the praise service were many and hearty. Ask anyone attending the meetings in Morning Sun, Iowa, their opinion of the singing and you will hear words of highest praise and appreciation. So it was elsewhere also. Mr. Steele has labored long and earnestly to uphold the Psalms, and sing them with enthusiasm. He likewise is developing into a most pleasing and effective speaker. He writes "Praise the Lord" from a meeting in Miller's Run when he ventured to make a call for acceptance of Christ, and fifteen reconsecrated their lives to Christ and fifteen accepted Jesus Christ as Saviour. Dear Brethren, such a man is certainly being used by the Master in a wonderful way.

Our Church Needs Evangelism.

Today we as a church need evangelism more than ever. It seems our very life depends on it. We cannot separate the "fishing" and the "following." We must dedicate anew our lives to this work. We need an evangelistic prayer group in every congregation. We need more personal work. We need more distribution of the word by the laymen. We need a series of reviving meetings in every congregation this year.

No money was expended except Mr. Steele's salary and share of Forward work.

We recommend:

1. That Mr. Steele be heartily commended for his good work during the past year.

2. That Mr. Steele be appointed as Synod's Evangelist and Singer on the same basis as last year.

3. That the work of the Evangelistic Committee be carried on through the Secretary of Young People's Work and Home Resources.

4. That representatives of congregations where meetings have been held during the past year be heard.

Respectfully submitted,
E. K. PATTON
D. R. TAGGART
SAMUEL EDGAR
PAUL COLEMAN
J. L. WRIGHT

The report of the Committee on Signs of the Times was read by R. W. Redpath, adopted and is as follows:

SIGNS OF THE TIMES

"When ye see a cloud rising in the west, straightway ye say, there cometh a shower; and so it cometh to pass. Ye hypocrites, ye know how to interpret the face of the earth and the heaven; but how is it that ye know not how to interpret this time?" This challenge of our Lord comes even with greater weight to an age that scans its newspapers each morning for scientific weather reports and forecasts than when first flung upon human ears.

Some years ago it used to fall to the writer when living in the West to set a threshing machine from time to time as it was changed from field to field and from farm to farm. That chaff and dust and straw might least annoy, the separator had always to be set with the wind. That it might be thus set not infrequently the drift of a gentle summer breeze was ascertained by throwing some dust or chaff up into the air. Such in a larger way were the revealments of the clouds of which our Master spoke. They indicated the prevailing wind. So He would say, "Look to the things that show the prevailing spiritual trend of the times in which we live." Let us look then, to the way some straws are blowing today.

I

The Church of Jesus Christ.

What about her grip upon the hearts of men? Has she waned in her ability to hold and help men? Some would strongly hint such to be the case today. A popular novel recently surmises that her ministry and her power are hypocritical and weak. Others say, "She is divided and superficial and drifting downward from earlier ideals." But what of the straws! The early church soon learned that a man's use of his purse revealed much as to the genuineness of his faith. Our Master indeed fostered this test many times in his parables, and spoke most tellingly of it as He once sat against the Temple Treasury. The combined collections for the church work of the twenty-eight de-

nominations included in the Federal Council of churches amounted last year to over four hundred million dollars.

Quoting these figures, the Pittsburgh Gazette Times most pertinently indulged in this little homily on the big business and power of the church. "Quite a bit," it writes, "has been spoken and written of the weakening grip of the churches. There are those who would do away with churches entirely. Yet anything," it answers, "that has the ability to draw upward of a half-billion of dollars annually in voluntary contributions appears to have a vast amount of vitality and not to have any basic trouble. Were not the churches felt to be returning value for the contributions, we may be sure that contributors would be less generous." "The church," it concludes, "is in the biggest business of the land and it is making good." Heaven has never touched earth in any larger way outside of the personal coming of the Christ than through the church—the abiding bodily preserver of the Son of God on earth.

II

World Conditions.

That the world is yet far away from the Kingdom state so beautifully pictured by the Christ, goes sadly without saying. But, notwithstanding chaos and revolution, unrest and distress, "wars and rumors of wars" one has but to look to see the "hand-size clouds of promise." To change the figure, the dawn is assuredly coming on behind the tempests that so recently staggered and yet so after-shadows humanity. Beyond the political experimentations involving Russia, the paternal despotisms involving Italy, the revived Nationalism involving not only China but the Orient at large, one can discern glimmerings of a new day. True, the old one is reluctant to withdraw. Its clouds still darken the horizon; but their very presence and movement show unseen goings of the Spirit of God that change things. Some years ago, the noted Frenchman, Hilaire Belloc, was climbing in the Pyrenees with a friend who was unaccustomed to the tempests that often precede daybreak in those mountains. When the friend heard the roar of rushing winds through the defiles, he exclaimed: "This is the end of the world!" "No," replied Belloc, "this is how the dawn comes in the Pyrenees." So, too, the Kingdom of God.

III

The Realm of Thought.

"As a man thinketh in his heart, so is he." It does matter whether we think high or low things; whether our life-philosophy be idealistic, God-touched, or materialistic, dust-grovelling. Our day beyond doubt has witnessed the greatest advance in material comforts and inventions that has ever come to a single generation. "Indeed," to use the words of Dr. Vander Mulien, Geneva's recent commencement speaker, "the in-drifting sands of modern invention and discovery, the things of a materialistic nature, came very near burying out of sight the Rock of Ages." "But thanks be God," he added, "men are again sensing that

these sands are not adequate foundations for permanent building." "A new day of excavating to bed-rock is upon us," he exclaimed. And here is an interesting straw, just to note one, that supports in a most heartening way the above contention. Recently the American Philosophical Society meeting in Philadelphia, Pennsylvania, elected Dr. Frances X. Dercum of Jefferson Medical College to its Presidency. This was the society's two hundredth anniversary celebration. The thing however, of deepest significance about the honor coming to Dr. Dercum was that the honor was tendered him just after he had concluded a trenchant criticism of the evolutionary theories of Darwin and Lamarck. "For a full generation," he stated, "biologists have been drifting away from Darwin's views." "Darwin," he further adds, "ascribed far too much of the results of progress and being to mechanical processes and mere physical environment. But, to day, to bring the basic things of philosophy into line with scientific conclusions, we must rest our philosophy upon this final formula, namely, that within all organisms there is a primal driving cause received from without." "For the orthodox," he well concludes, "that primal driving cause may well be God." Augustine was right," apart from God, nothing is at rest." Not even science!

IV

Moral Alertness.

"The people who have no vision, perish," is an axiom as true as it ancient. Crime waves, disrespect for law, a seeking for the bizarre, seem almost to innundate at times. But the thing that matters in the flood is this: Are there those ashore and equipped and ready to save. They are the hope and promise of better things. An ancient city would have been safe with the "salt of ten." Here is just one straw among a handful that might be tossed up that reveals the presence of this virility. America has recently been stirred with the statistics which reveal the large place that youth has in crime. Why? has been the question in every quarter. Recently three prominent leaders—Catholic, Jew, and Protestant—united at the National convention of the Religious Education Association in Detroit, Michigan, answering that atheism is, today, America's worst menace, and that religious teaching of school children is the only way to overcome it. "Give Jesus Christ the same right as Voltaire in the state universities," shouted one, and newspaper reports say the convention applauded wildly. "These spokesmen of many faiths at Detroit were not pleading for the abandonment of the firmly established American policy of separation of church and state," comments a leading daily of an Eastern city. "That policy," it adds, "will continue." But as Prof. Luther A. Weigle, of Yale, told the same convention, so the editor of the daily holds, "the separation of church and state in America must not be interpreted to make the state a propagator of irreligion." "Never," to use the words of the same professor, "must we surrender the public schools and state universities to the sectarianism of atheism." And with this most interesting comment the Eastern editor concludes, "as the

atheists become more numerous and more blatant, more people will agree that public school children in all states should be freed several hours every week for religious instruction at schools of their own faith." "And some will even ask," he dares to conclude, "why the existence of God (in whose reason exists all natural law) cannot be taught without sectarianism of any sort in the public schools themselves." Who dare say in face of such comment that the witness for principles maintained by our church is not worth while. So, all along the lines of reform evidence may be found of the presence of a leaven that enheartens. Time alone limits their mentioning.

V

Our Own Church.

Near to our hearts are the things of our own Zion. What here enheartens? Much we would answer. The basic things for which we contend have already been seen as the goal toward which all must come. The new spirit of evangelism bespeaks life at the heart of the church. The near apostolic ardor and devotion of our missionaries quickens. The grand response of the young people as witnessed at the first National Young Peoples' Convention in 1926 promises our future. The constant desire of the church leaders to pray much together and to work as brethren for Christ adds new power.

You see a world that wildly whirls
  Thru coiling clouds and battle smoke,
And drenched in blood the children's curls
  And women's hearts by thousands broke.

I see a host above it all
  Where angels wield their conquering sword,
And thrones may rise—and thrones may fall
  But comes the Kingdom of the Lord.

We would name the Thursday of November set aside by the President of the United States for national Thanksgiving as a day of thanksgiving in our congregations through public worship in the name of Christ, the source of all our blessings.

We would urge the keeping as far as possible, in our congregations, in an appropriate way, the annual week of Prayer at the beginning of the New Year, and that the Thursday of this week be stressed as a day of humiliation, confession, and prayer.

Respectfully submitted,
R. W. REDPATH
E. G. RUSSELL
E. M. ELSEY
T. C. WEIR
M. W. McCLELLAND

The report of the special committee to which was referred the memorial from Pittsburgh Presbytery relative to increase of pastors' salaries was read by R. W. Redpath, adopted as a whole and is as follows:

REPORT OF SPECIAL COMMITTEE ON MEMORIAL FROM PITTSBURGH PRESBYTERY TO INCREASE MINIMUM SALARIES AND CAMPAIGN FOR SPECIAL FUNDS IN BEHALF OF SAME

Your committee would repectfully report:

That we are in entire accord with the proposals—but deem it wise in view of church financial conditions and in view of little early publicity concerning the proposal to hold matter in abeyance for one year.

1. We recommend: That the proposals be printed in Minutes as appendix item.

2. That the Home Missions Board give publicity to same during the year.

3. That they be finally acted upon by the Mission Conference of 1928.

Respectfully submitted,
R. W. REDPATH
JOSEPH FLEMING
J. L. WRIGHT
J. W. ANDERSON
G. G. McLAURY

W. J. Sanderson read the report of the Finance Committee. Item 8 was referred to the Committee on Nominations to name the committee called for. In accordance with item 2, the Clerk cast the unanimous ballot of Synod for Wm. J. Ward, R. M. Young and J. W. Anderson as their own successors on Synod's Board of Trustees for the term beginning June 15, 1927, and ending June 15, 1930. The report was adopted as a whole and is as follows:

REPORT OF COMMITTEE ON FINANCE

The Committee on Finance would respectfully report:

Eleven papers have been placed in our hands which are, the report of Synod's Board of Trustees, Olive Trees Account, Treasurer's Report of Foreign Missions, Auditor's Report of the Foreign Mission Treasurer, Treasurer's Report of Jewish Mission, Treasurer's Report of Church Erection, Report of the Board of Control, Petition to Reimburse Rev. W. McCarroll for trip to Conference at Washington, Report of Board of Church Erection, Treasurer's Report of Literary Fund, and Report of Womens' Association.

The following are our recommendations:

1. That the treasurer's reports of Trustees of Synod, Olive Trees, Foreign Missions, Jewish Mission, Church Erection, Board of Control, Board of Church Erection; Literary Fund and Womens' Association be approved together with the

Auditor's certificates which accompany these reports and be published in the Minutes of Synod.

2. That the clerk be directed to cast a unanimous ballot for J. W. Anderson, W. J. Ward and Robert M. Young as their own successors on the Synod's Board of Trustees.

3. That O. L. Samson and A. F. Reid be elected their own successors on the Board of Control.

4. That Walter McCarroll, Samuel R. Boggs and S. E. Greer be elected their own successors on the Board of Church Erection.

5. That the deficit of $224.99 in the printing and sale of 1926 Minutes be paid out of the Literary Fund.

6. That inasmuch as Walter McCarroll was appointed by the Synod to attend the Conference at Washington, it is ordered that his expenses of $18.00 be paid out of the Literary Fund.

7. That the Synod record its appreciation of the excellent and efficient manner in which the Womens' Association continue to manage the work under their charge, of the successful handling of the church's funds by the Board of Trustees, and of the gratis and pains taking service as treasurer of Joseph M. Steele.

8. That inasmuch as the Olive Trees is a considerable expense each year to the church in addition to what is received in subscriptions and since the same is true concerning the Christion Nation, and as the publishing of these separately involves the paying of two subscription prices instead of one, a committee of five be appointed to confer with the editors and managers of these periodicals with a view to combining them into one, and, this committee report at the next meeting of Synod.

W. J. SANDERSON
OWEN F. THOMPSON
JOHN C. SLATER
JOSEPH FLEMING
J. THOMAS McKELVEY

REPORT OF THE TRUSTEES OF SYNOD

To the Moderator and members of the Reformed Presbyterian Synod:

Dear Brethren:

The Trustees of Synod beg leave to submit the Treasurer's Report for the year ending April 1, 1927, and to report concerning the financial interests of the church entrusted to their management.

During the year we have been the recipient of many blessings from the Most High, for which we are grateful.

The Following Bequests Were Received.

James R. Logan, Londonderry, O., for Budget	$ 90.44
Mrs. Ida S. Peoples, Phila., Pa., Foreign Mis.,	156.57
J. B. Dodds, Wyman, Iowa, Sundry Items	500.00
Jane Stewart, Waukesha, Wis., Foreign Mis.	1,000.00

W. Alex Brown, Phila., Pa., addit., China Miss.	1,107.21
W. Alex Brown, Phila., Pa., add., Aged Peo. Home,	553.60
Marg. Logan, Londonderry, O., Budget	2,036.14
John T. Reeves, Beaver Falls, Pa., Geneva College End.	27,240.59
Total	$32,684.55

The Following Gifts were Received.

Amelia and David S. Gailey, per J. R. Copeland, Geneva College	$ 60,000.00
William Myler, per Mrs. Wm. Myler, Geneva College	50,000.00
William McCoy, Triadelphia, W. Va., Home Missions	3,000.00
William McCoy, Triadelphia, W. Va. Foreign Misssions	3,000.00
Total	$116,000.00

In addition to above, Mr. Samuel Robinson of Philadelphia, Pa., donated one thousand shares of American Stores Co. stock at a market value of $65,000.00 to Geneva College End., two local donors gave Bonds to the value of $1,100.00 and Dr. J. S. Martin, with an annuity clause contributed one hundred shares of Keystone Driller Co., common stock, all for Geneva College. Cash annuities to the amount of $28,201.00 were also received for sundry departments of the church. This makes a grand total of $247,985.55 received for the work of the church.

The earnings of the office were $65,965.79 from mortgages and $5,220.50 from Stocks and Bonds. Our General Funds may be classified as follows: Mortgages $981,560.03, Stocks and Bonds $116,650.00, Annuities $60,968.94, Private Investments for congregations $11,727.75, Bequests in Abeyance $35,628.71. The Endowments amount to $1,013,301.72.

We have on our hands for sale, the Cedarville, O., Coulterville, Ill., and Middletown, Pa., church properties. At the close of the fiscal year, nine departments of the church were debtors to the Board to the amount of $98,561.55. An increase of $29,605.65 over last year.

The regular dividend of five and one-half per cent was declared and the balance credited to the Contingent Account.

The books and accounts of your treasurer were audited by Mr. H. A. Stout, public auditor and found correct.

James S. Tibby with J. W. Anderson as alternate was appointed to represent the Board on the floor of Synod.

For Synodical Action.

The terms of J. W. Anderson, W. J. Ward and Robt. M. Young as members of the Board expires June 15th, 1927. Their successors should be elected by ballot.

Respectfully submitted,
JAMES S. TIBBY, Secretary.

TREASURER TIBBY'S REPORT

Surplus Funds

Real Estate	$148,000.00
Buildings	641,200.00
Furniture and Fixtures	50,225.00

General Stocks and Bonds

Geneva College	$86,650.00	
Cyprus and China Theo. students	4,000.00	
Ministerial Relief	1,500.00	
Home Missions	1,000.00	
Foreign Missions	1,000.00	
Southern Missions	5,750.00	
Syrian Missions	5,750.00	
		$105,650.00

General Annuity Stocks and Bonds

Geneva College	$ 11,000.00

Sundries

Annuities	$ 60,968.94	
Special Invested Funds	12,727.75	
Bequests in Abeyance	35,628.71	
		$109,325.40

Endowment Funds

Geneva College	$389,328.35
Theological Seminary	71,405.42
William Myler Chair, Geneva Col.	50,000.00
Amelia and David Gailey, Geneva College	60,000.00
Mrs. M. E. and E. S. E. McKee, China	16,000.00
Theological Students	16,876.88
Ministerial Relief	25,385.42
Foreign Missions	81,567.27
Syrian Mission	7,020.54
China Mission	2,937.50
Rev. David and Mrs. M. E. McKee, Sundries	10,000.00
Mrs. E. S. E. McKee, sundries	6,000.00
Rev. and Mrs. Jas. McCune, China	800.00
Home Missions	65,643.83
Southern Missions	8,447.95
Indian Missions	4,138.54
Jewish Missions	2,333.32
Witness Work	2,883.34
Aged People's Home	9,200.00
Widows and Orphans	13,300.02
Church Erection	3,400.00
Rev. and Mrs. J. J. McClurkin	100.00
Barnet,, Vt., congregation, sundries	650.00

American Bible Society	50.00	
Mary Sterrett, sundries	2,704.58	
David Gregg Fund, sundries	157,015.73	
M. W. Stevenson Fund	1,113.03	
D. S. Gailey Fund, Syria	5,000.00	
		$1,013,301.72

David Gregg Mortgage Fund

April 1, 1926, Balance	$159,587.00	
Mortgages taken	9,000.00	
	$168,587.00	
Mortgages paid	12,237.00	
April 1, 1927 Balance		$156,350.00

David Gregg Mortgage Interest

Receipts

Collections for year		9,860.90

Disbursements

Service	493.04	
Foreign Missions	3,434.89	
Home Missions	2,810.37	
Church Erection	624.52	
Theo. Seminary	624.52	
Southern Mission	624.52	
Widows and Orphans	624.52	
Central Allegheny congregation	624.52	
		$ 9,860.90

Mortgage Funds

April 1, 1926 Balance		$729,257.53
Mortgages paid		26,747.50
		$702,510.03
Mortgages taken		122,700.00
April 1, 1927 Balance		$825,210.03

Interest Funds

Receipts

Interest on overdrafts	5,922.69	
Interest on mortgages	47,945.15	
		$ 53,867.84

Disbursements

Share office expenses	1,544.32	
Dividends	46,782.32	
Contingent Account	5,541.20	
		$ 53,867.84

Cash Account

April 1, 1926 Balance		$ 21,803.86
Receipts		337,400.95
		$359,204.81
Disbursements		347,714.84
April 1, 1927 Balance		$ 11,489.97

Expense Account

Rent $795.60, Phone $59.49, Supplies	$ 95.03	
Clerk Hire $85.00, R. R. expenses	35.34	
Bond $25.00, Insurance	4.22	
Office Equipment $203,69, Salary	$3,000.00	
Auditor	238.75	
		$ 4,542.12
Above paid as follows:		
Indian Miss., $317.95, Southern Miss.	$ 363.37	
Home Mission $681.32, Witness Work	454.21	
Geneva College $817.58, Theo. Sem.	363.37	
Interest Account	1,544.32	
		$ 4,542.12

Contingent Account

April 1, 1926 Balance		$44,069.23
Receipts		
Profits of 1927		$ 5,541.20
April 1, 1927 Balance		$ 49,610.43

Pro Rate Funds

Collections from two congregations	$ 694.45	
Interest from Brooklyn church mort.	195.00	
		$ 889.45
Distribution to 14 departments of the church		889.45

Undesignated Budget Funds

April 1, 1926 Balance overdrawn		$ 759.91
Jas. R. Logan Bequest	$ 90.44	
Marg. Logan Bequest	2,036.14	
Collections	58,335.46	60,462.04
		$ 59,702.13
Returned to Selma cong.	85.00	
Distributed to 13 Dept.	59,319.89	59,404.89
April 1, 1927 Balance		297.24

Temperance		
April 1, 1926 Balance		$ 548.39
Receipts		
Collections		$ 24.30
		$ 572.69
Disbursements		
Supplies	$ 74.57	
R. R. expenses	20.00	
No-Tobacco Army	46.25	140.82
April 1, 1927 Balance		$ 431.87
Students Aid		
April 1, 1926 Balance		$ 692.02
Receipts		
Collections	$ 168.50	
Pro Rate Budget	17.79	
Undesignated Budget	1,493.71	
Over and above Budget	34.34	
Dividend	928.23	2,642.57
		$ 3,334.59
Disbursements		
Board of Control	$ .76	
To Memorial Bldg. Account, action 1926 Synod	1,720.00	
Share C. Nation Ads.	104.16	
Share Forward Movement	25.33	
Dougherty $150, Fullerton $150	300.00	
McKelvey $100, McFarland $100	200.00	
Latham $150.98, Robb $120	270.98	
Ward 100, Hunter $450	550.00	$ 3,171.23
April 1, 1927 Balance		$ 163.36
Ministerial Relief		
April 1, 1926 Balance		$ 212.90
Receipts		
Collections	$ 609.30	
Pro Rate Budget	30.24	
Undesignated Budget	2,216.46	
Over and Above Budget	62.33	
Dividends	1,560.70	$ 4,479.03
		$ 4,691.93
Disbursements		
Board of Control	$ .76	
Life Insurance, 4 students	1,062.15	
Share Christian Nation Ads.	177.07	
Share Forward Movement	43.07	
Interest on Overdraft	45.97	
T. C. Sproul $400, W. S. Fulton $450	850.00	

S. J. Crowe $450, J. W. Dill $300	750.00	
B. M. Sharp $400, Wm. McFarland $500.00	900.00	
J. F. Crozier $300, G. A. Edgar $500	800.00	
Isaiah Faris $350, W. C. Allen $500	850.00	$ 5,479.02
April 1, 1927 Balance overdrawn		$ 787.09

Widows and Orphans

April 1, 1926 Balance overdrawn		$ 421.26
Receipts		
Collections	$ 185.03	
Pro Rate Budget	24.02	
Undesignated Budget	2,058.95	
Over and Above Budget	61.33	
Dividends	1,466.02	$ 3,795.35
		$ 3,374.09
Disbursements		
Board of Control	$ .76	
Share Christian Nation Ads.	140.61	
Share Forward Movement	34.20	
Interest on overdraft	61.93	
Mrs. M. M. Dodds $400, Mrs. French $400.00	800.00	
Juliet Cannon $250, Mrs. Faris $200	450.00	
Anna George $200, Juliet McDonald $200.00	400.00	
Mrs. P. P. Boyd $500, Agnes Wilson $200.00	700.00	
Mrs. I. A. Blackwood $500, Anna Patton $200.00	700.00	
Marg. Willson $500, Jennie G. Dodds $400.00	900.00	
Mary D. Khouri	500.00	$ 4,687.50
April 1, 1927 Balance overdrawn		$ 1,313.41

Theological Seminary

April 1, 1926 Balance overdrawn		$ 360.53
Receipts		
Collections	103.63	
Pro Rate Budget	31.13	
Undesignated Budget	2,532.82	
Over and Above Budget	2.00	
J. B. Dodds Bequest	50.00	
Dividends	4,569.69	$ 7,289.27
		$ 6,928.74
Disbursements		
Share Christian Nation Ads.	$ 182.28	
Share Forward Movement	44.33	

Share Office expenses	363.37	
Interest on overdraft	157.49	
Flowers, Mrs. G. Sleeth	10.00	
R. C. Wylie $3,000, R. J. G. McKnight $3,000, George Sleeth $565	6,565.00	
R. J. G. McKnight R. R. expenses	30.00	
Paul D. McCracken	35.00	$ 7,387.47
April 1, 1927 Balance overdrawn		$ 458.73

Theological Seminary Library

April 1, 1926 Balance overdrawn		$ 174.56
Receipts		
Undesignated Budget		272.42
		$ 97.86
Disbursements		
Books	$ 42.16	
Magazines	55.70	$ 97.86

Memorial Building

April 1, 1926 Balance overdrawn		$ 647.85
Receipts		
Phone Calls	$ 4.00	
Trans. from Students Aid Fund Action 1926 Synod	1,720.00	$ 1,724.00
		$ 1,076.15
Disbursements		
Gas $136.86, Coal 299.54, Electricity 106.95	$ 543.35	
Phone $73.85, Supplies $80.54, Water $15.68	$ 170.07	
Repairs $135.55, Insurance $125.00,	260.55	
Interest on Overdraft	55.19	$ 1,028.16
April 1, 1927 Balance		$ 46.99

Southern Missions

April 1, 1926 Balance overdrawn		$ 299.83
Receipts		
Collections	$ 1,524.97	
Pro Rate Budget	67.60	
Undesignated Budget	4,791.43	
Local Receipts	4.062.27	
Rent Little Knox	97.50	
J. B. Dodds Bequest	100.00	
Dividends	1,263.54	
Miscellaneous	13.00	$ 11,920.31
		$ 11,620.48

Disbursements

R. R. Fare	$ 342.71	
Local expenses	3,760.62	
Salaries	9,563.25	
Share Office expenses	363.37	
Share C. Nation Ads.	395.80	
Share Forward Movement	96.26	
Interest on Overdraft	181.51	$ 14,703.52
April 1, 1927 Balance overdrawn		$ 3,083.04

Indian Mission

April 1, 1926 Balance Overdrawn		$ 746.12

Receipts

Collections	$ 627.44	
Pro Rate Budget	17.79	
Outside Budget	2.00	
W. M. S. Pitts. Presby.	1,200.00	
Dividend	227.62	
Notes on Account	117.15	
J. B. Dodds Bequest	50.00	
Sale Grain etc.	2,451.79	
Sale Farm Implements and Stock	2,714.05	$ 7,407.84
		$ 6,661.72

Disbursements

Local Mission expenses	$ 773.49	
Local Farm expenses	1,054.43	
R. R. Fare	76.22	
Salaries	2,108.41	
Share Christian Nation Ads.	104.16	
Share Office expenses	317.95	
Share Forward Movement	25.33	
Interest on Overdraft	22.90	$ 4,482.89
April 1, 1927 Balance		$ 2,178.83

Home Missions

April 1, 1926 Balance overdrawn		$ 2,203.17

Receipts

Collections	$ 1,227.11	
Pro Rate Budget	102.29	
Outside Budget	38.00	
Undesignated Budget	8,330.60	
Special Collections	223.61	
Dividends	6,345.30	$ 16,266.91
		$ 14,063.74

Disbursements

J. K. Robb salary, Home Secretary	$ 500.06	
J. K. Robb expenses, Home Sec.	46.50	

A. C. Coulter, Rec. Secretary	50.00	
R. R. Fare, Board Repres.,	119.55	
Share Christian Nation Ads.	598.91	
Share Office expenses	681.32	
Share Forward Movement	145.66	
Interest on Overdraft	410.24	
Pittsburgh Syrian Account to close same	204.51	
Miscellaneous	26.20	
Canada Presby., $1,587.37, Illinois $600.00	2,187.37	
Iowa $85, Kansas $542.70, New York $2,383.15	3,010.85	
Ohio $1,634.90, Pacific $1,308.32	2,943.22	
Philadelphia $600, Pittsburgh $5,155.17	5,755.17	
Rochester	799.96	$ 17,479.52
April 1, 1927 Balance Overdrawn		$ 3,415.78

Witness Work

April 1, 1926 Balance		$ 2,255.29
Receipts		
Collections	$ 121.20	
Pro Rate Budget	41.80	
Undesignated Budget	3,786.00	
Outside the Budget	55.00	
Sale Literature	25.43	
Dividends	158.58	
W. J. Coleman	384.45	
J. M. Coleman	200.00	
W. C. McClurkin	36.00	$ 4,808.46
		$ 7,063.75
Disbursements		
Printing	$ 915.00	
Stamped envelopes etc.	903.60	
Instrumental Music books	81.83	
Advertisements	100.00	
Share Christian Nation Ads.	244.77	
Share Office expenses	454.21	
Share Forward Movement	59.53	
Mrs. Marg. Bothwell, service	296.50	
Mrs. Greeta Coleman, service	75.25	
J. M. Coleman, salary	333.32	
W. J. Coleman, salary	2,199.96	
W. J. Coleman, expenses	211.21	$ 5,875.18
April 1, 1927 Balance		$ 1,188.57

Evangelistic Work

April 1, 1926 Balance		$ 186.87
Receipts		
R. A. M. Steele	$ 335.44	
E. K. Patton	50.00	
Collections	14.00	
Outside Budget	3.00	
Pro Rate Budget	22.24	
Undesignated Budget	2,063.76	
		$ 2,488.44
		$ 2,675.31
Disbursements		
R. A. M. Steele, salary	$ 2,499.96	
R. A. M. Steele, expenses	427.91	
Postage	1.30	
Share Christian Nation Ads.	130.19	
Share Forward Movement	31.67	
Interest on overdraft	34.18	$ 3,125.21
April 1, 1927 Balance overdrawn		$ 449.90

Forward Movement

Receipts		
D. H. Elliott	$ 493.38	
Balance of expenses charged to fourteen depts. of the church	1,266.62	
		$ 1,760.00
Disbursements		
Interest on overdrafts	$ 51.71	
Office Expenses	108.48	
D. H. Elliott, expenses	501.24	
D. H. Elliott, salary	1,041.65	$ 1,703.08
April 1, 1927 Balance		$ 56.92

Geneva College Mortgage

April 1, 1926 Balance overdrawn	$ 85,000.00
Paid Fidelity T. & T. Co. on acc't	10,000.00
April 1, 1927 Balance overdrawn	$ 75,000.00

Carnegie—Johnson Notes

April 1, 1926 Balance overdrawn	$ 7,610.13
April 1, 1927 Balance overdrawn	$ 7,610.13

Campus Account

April 1, 1926 Balance overdrawn	$ 13,950.63
Interest on overdraft one year	837.04
April 1, 1927 Balance overdrawn	$ 14,787.67

Campaign Account

Local Treasurer's Report

April 1, 1926 Balance		$ 839.21
Pledges paid		20,183.01
		$ 21,022.22
Disbursements		
Salaries	$ 4,065.00	
Expenses	399.62	
Office equipment	200.00	
Endowment Fund	8,000.00	
Current Fund	8,000.00	$ 20,664.62
April 1, 1927 Balance		$ 357.60

Joint Current Account

April 1, 1926 Balance overdrawn		$ 48,705.92
Receipts		
Budget funds	$ 10,920.00	
Outside budget	12.00	
Campaign pledges	8,000.00	
Dividends and Coupons	26,882.04	
J. B. Dodds bequest	50.00	
D. S. Gailey mortgage interest	2,095.00	
School liberal arts	68,734.05	
Extension	25,400.90	
Summer	11,802.50	
Athletics	36,782.03	
Music	190.00	
Public Speaking	99.00	
Book Store	14,473.24	
North Hall for men	1,664.00	
McKee Hall for women	7,441.00	
Dining Hall	23,720.54	$238,266.30
		$189,560.38
Disbursements		
Payment on mortgage acc't	$ 10,000.00	
Interest on mortgage	4,950.00	
Interest on Overdraft	3,946.63	
Interest on Notes	606.60	
Share Forward Movement	164.66	
Share Christian Nation Ads.	677.03	
Share Office expenses	817.58	
Annuity	189.73	
Salary, Commission, Expenses Field Worker	5,468.16	
Boyle Lot	5,150.25	
Insurance	418.00	
Miscellaneous	62.00	
School Liberal Arts	103,861.13	

Extension	22,796.51	
Summer	11,810.61	
Athletics	37,233.31	
Book Store	13,816.02	
North Hall for men	3,035.02	
McKee Hall for women	5,238.73	
Dining Hall	21,098.74	$251,340.71
April 1, 1927 Balance overdrawn		$ 61,780.33

JAMES S. TIBBY, Treasurer.

Auditor's Report

I, the undersigned appointed by the Trustees of the Synod of the Reformed Presbyterian Church of North America to audit the Accounts of James S. Tibby, Treasurer, would respectfully report, that I have examined the Accounts, Cash in Banks and find same correct as per above Report to the 1927 Synod.

H. A. STOUT, Public Auditor.

OLIVE TREE ACCOUNT, JOSEPH M. STEELE, TREASURER

Statement of Funds for Year, April 15, 1926 to April 15, 1927

Receipts

Subscriptions	$ 900.00	
W. M. S. Third Church, Phila.	25.00	
Transferred from Foreign Mission General Fund		
Account to cover Deficit 12-31-26	853.55	$ 1,778.55
April 15, 1926, No Balance.		

Disbursements

Ludwig Printing House	$ 1,498.10
	$ 280.45

Respectfully submitted,
J. M. STEELE, Treasurer.

BOARD OF FOREIGN MISSIONS OF THE SYNOD OF THE REFORMED PRESBYTERIAN CHURCH OF NORTH AMERICA REPORT OF JOSEPH M. STEELE, TREASURER FOR YEAR ENDING APRIL 15, 1927.

Statement of Funds in Foreign Mission Accounts, April 15, 1927

Syria Hospital Fund	$ 2,282.63	
Mersine Hospital Fund	9,578.61	
Latakia Dwelling Building Fund	4,139.08	
Tarsus Building Fund	6,223.55	
Mersine School Fund	62.24	
J. D. McAnlis Fund	518.12	
Foreign Field Deputation Fund	1,514.60	
J. French Carithers Memorial Fund	5,916.62	
Foreign Mission, General Fund Account	3,100.22	
Syria Mission, Special Fund	1,629.47	
Asia Minor Mission, Special Fund	No Bal.	
Cyprus Mission, Special Fund	755.75	
China Mission, Special Fund	2,805.50	
Girls' school, Nicosia, Cyprus, salary account	No Bal.	
D. O. Brown Memorial Fund	No Bal	
Estate D. S. Gailey, Special Fund	No Bal.	
		$ 32,325.95

LATAKIA HOSPITAL FUND

Balance, April 15, 1926			$ 2,469.41
Receipts:			
Dividends:			
Support of Beds		$ 140.00	
General Use		19.25	
Mrs. E. S. E. McKee, Cot	$ 60.00		
David & M. E. McKee, Cot	60.00	120.00	
Interest on Account		33.97	313.22
			$ 2,782.63
Disbursements:			
Sent to Field			500.00
			$ 2,282.63

MERSINE HOSPITAL FUND

Balance, April 15, 1926			$ 9,199.12
Receipts:			
Bequests			
Mrs. John Peoples		$ 156.57	
Dividend:			
David & M. E. McKee, Cot	$ 80.00		
Interest on Account	142.92	222.92	379.49
No Disbursements:			$ 9,578.61

LATAKIA DWELLING BUILDING FUND

Balance, April 15, 1926		$ 4,077.44
Interest on Account		61.64
		$ 4,139.08

No Disbursements:

TARSUS BUILDING FUND

Balance, April 15, 1926		$ 6,130.75
Interest on Account		92.80
		$ 6,223.55

No Disbursements.

MERSINE SCHOOL FUND

Balance, April 15, 1926		$ 61.31
Interest on Account		.93
		$ 62.24

No Disbursements:

DAVID OLIVER BROWN MEMORIAL FUND

Balance, April 15, 1926		$ 195.09
Disbursements:		
Sent to Latakia to buy desks for school		195.09
		No Bal.

J. D. McANLIS FUND

Balance, April 15, 1926		$ 510.90
Interest on Account		7.22
		$ 518.12

FOREIGN, FIELD DEPUTATION FUND

Balance, April 15, 1926		$ 1,514.60

No Disbursements:

ESTATE OF D. S. GAILEY SPECIAL FUND

Balance, April 15, 1926		$ 5,263.87
Disbursements:		
Principal of Fund sent to Trustee of Synod for permanent investment	$ 5,000.00	
Int. on Fund trans. to Syria Special Fund	263.87	$ 5,262.87
		No Bal.

J. FRENCH CARITHERS MEMORIAL FUND

Balance, April 15, 1926		$ 1,950.12
Receipts:		
Sale of Liberty Bonds	$ 8,962.34	
Interest on Liberty Bonds	222.70	
Gift, Mr. R. N. Redpath	700.00	
Interest on Account	86.82	9,971.86
		$ 11,921.98
Disbursements:		
To lift mortgage on property purchased at Larnaca, Cyprus	$ 6,000.00	
Com. on sale of Lib'y Bonds	5.36	6,005.36
		$ 5,916.62

Liberty Bonds $1,600.00

FOREIGN MISSION GENERAL FUND ACCOUNT

Receipts

Congregations (including Budget)	$ 29,755.77	
Sabbath Schools and Societies	4,210.80	
Individuals	2,157.50	$ 36,124.07
Bequests:		
Wm. Alexander Brown	1,107.21	
Jane Stewart	1,000.00	
W. B. Dodds	200.00	
Miss M. Sterrett	174.37	
Dividends:		
David Gregg	3,434.89	
Regular Endowment	4,848.41	
Mrs. E. S. E. McKee	50.00	
Ryegate and Barnet, Vt.	17.87	
Rev. D. and M. E. McKee	410.00	
M. E. and E. S. E. McKee	880.00	12,122.75
Salary returned		100.00
Travel and Outfit Money returned		462.48
Paid by Mr. Lytle		242.16
Value of Liberty Bonds Trans. from Foreign Field Dept. Fund		3,033.75
		$ 52,085.21
Less Debit Balance, April 15, 1926		2,102.17
		$ 49,983.04

Disbursements

Syria (Latakia and Suadia Stations):		
Salaries	$ 10,332.08	
Mission Expense	8,558.04	
Travel	2,078.21	
		$ 20,968.33

Asia Minor (Tarsus Station)):			
Salaries	$ 1,020.00		
Miss. Expense (Inc. rent of bldgs.)	1,489.09		
Travel	Nothing		
		$ 2,509.09	
Cyprus Station:			
Salaries	$ 6,908.34		
Mission Expense	2,697.03		
Travel	2,968.00		
		$ 12,573.37	
China:			
Salaries	$ 14,645.33		
Mission Expenses	2,387.14		
Travel	Nothing	$ 17,032.47	$ 53,083.26
Total Disbursements		$ 53,083.26	
Total Receipts		49,983.04	
Total Deficit		$ 3,100.22	

SYRIA MISSION
SPECIAL FUNDS

Receipts:			
Bible Women	$ 164.00		
Relief	997.43		
Latakia Schools	54.52		
Jurge Michel	60.00		
Julia Shemas	85.00		
Boys' School, Latakia	325.00		
Special School in Village	200.00		
Orphans	10.00		
Dividends:			
Est. D. S. Gailey Fund, Education	420.25	$ 2,316.20	
Balance, April 15, 1926		559.79	
		$ 2,875.99	
Disbursements:			
Relief and Sundry Purposes as above		$ 1,246.52	
		$ 1,629.47	
Liberty Bonds	$ 300.00		

ASIA MINOR MISSION
SPECIAL FUNDS

April 15, 1926 — No Balance

No Receipts nor Disbursements:

CYPRUS MISSION
SPECIAL FUNDS

Receipts:			
Education	$ 115.00		
Personal	50.00		
Girls' School	220.00		
Boys' School	25.00		
Support	25.00		
Relief	20.75		
Dividends:			
Keystone Driller Co., for Students	230.00	$	685.75
Balance, April 15, 1926			928.17
		$	1,613.92
Disbursements:			
Sent to Field for Sundry Purposes as above		$	858.17
		$	755.75

CHINA MISSION
SPECIAL FUNDS

Receipts:			
House Boat	$ 53.14		
Support of Boy	50.00		
Educate Girl	15.00		
Country Work	50.00		
Discretion of Mrs. W. M. Robb	20.00		
Orphans	10.00		
Bible Women	40.00		
Dr. Dickson's Work	9.75		
Dividends:			
Keystone Driller Co. for Students	230.00		
Rev. Jas. McCune, Educate Girl	44.00		521.89
Balance April 1, 1926			2,559.34
Balance, April 15, 1926		$	3,081.23
Disbursements:			
Sundry Purposes as above		$	275.73
		$	2,805.56
Liberty Bonds	$ 1,100.00		

GIRLS' SCHOOL, NICOSIA, CYPRUS
Salary Account

Receipts:			
From Women's Presbyterials	$ 2,620.83		
April 15, 1926	No Balance	$	2,620.83
Disbursements:			
Salaries paid three teachers one yr.			2, 620.83

AMOUNTS DUE MISSIONARIES

		$ 510.00

ADVANCES MADE FOR MISSIONARIES

Dr. R. E. Smith	$ 5.74	
Miss F. Elma French	165.00	
		$ 170.74

SECRETARY'S EXPENSE

Miscellaneous Travel for others than Secretary	$ 76.42	
Ludwig Printing House (folders)	7.00	
Monthly Allowance	1,200.00	
	$ 1,283.42	
Gifts to this Fund	355.00	
	928.42	
Distributed:		
Syria Mission Expense	$ 185.68	
Asia Minor Mission Expense	185.68	
Cyprus Mission Expense	185.68	
China Mission Expense	371.38	
		$ 928.42

TREASURER'S EXPENSE

Bond	$ 50.00	
Audit	85.00	
Copies of Minutes of Synod	15.50	
Printing, Postage and Stationery	25.64	
		$ 176.14
Distributed:		
Syria Expenses	35.23	
Asia Minor Expenses	35.23	
Cyprus Expenses	35.23	
China Expenses	70.45	
		$ 176.14

COMPARATIVE REPORT

	1926		1927	
	Receipts	Payments	Receipts	Payments
Totals for General Fund Account	$61,936.32	$66,295.99	$52,085.21	$53,083.26
Syria Mission, Special Fund	2,087.58	2,002.09	2,316.20	1,246.52
Asia Minor, Special Fund	94.85	94.85	Nothing	
Cyprus Mission Special Fund	683.17	1,985.15	685.75	858.17
China Mission, Special Fund	855.73	874.72	521.89	275.73
Latakia Hospital Fund	476.89	1,000.00	313.22	500.00
Mersine Hospital Fund	330.00		379.49	
Latakia Dwelling Bldg. Fund	81.91		61.64	
Tarsus Building Fund	123.94		92.80	
Mersine School Fund	1.25		.93	
D. O. Brown Memorial Fund	4.12			195.09
J. D. McAnlis Fund	11.00		7.22	
J. French Carithers Memorial Fund	595.01	4,000.00	9,971.86	6,005.36
Est. D. S. Gailey Special Fund	106.15			5,263.87
	$ 5,451.60	$ 9,956.81	$14,351.00	$14,344.74

SUMMARY

Totals for General Fund Accounts	$61,936.22	$66,295.99	$52,085.21	$53,083.26
Totals for Special & Misc. Funds	5,451.60	9,956.81	14,351.00	14,344.74
Grand Totals for all Foreign Miss. Accts.	$67,387.82	$76,252.80	$66,436.21	$67,428.00

STATEMENT OF BALANCE AND DISTRIBUTION OF CASH IN BANKS

Foreign Mission Accounts:		
General, Special & Miscellaneous		$ 32,606.40
Board of Church Erection		4,197.38
Amounts Due Missionaries		510.00
		$ 37,313.78
Less:		
Debit Balance, Jewish Mission Acct.	$ 346.03	
Amounts due by Missionaries	170.74	
		516.77
		$ 36,797.01
Deposited as Follows:		
* Brown Brothers & Co.	$ 21,391.30	
Central National Bank	3,749.07	
Bank of North America & Trust Co.	3,517.06	
Societe, General, Paris, France	8,139.58	
		$ 36,797.01

* Includes Deposits of
April 18, 1927
May 3, 1927

Respectfully submitted,
JOS. M. STEELE, Treasurer.

Mr. Joseph M. Steele, Treasurer.
The Board of Foreign Missions of the Synod of the Reformed Presbyterian Church of North America, Philadelphia.

Dear Sir—We have audited your accounts as Treasurer of the Board of Foreign Missions of the Synod of the Reformed Presbyterian church of North America for the year ended April 15, 1927. All receipts as shown by your books were deposited in bank and all disbursements were supported by proper vouchers. The balances in bank were verified by correspondence with the depositories with the exception of that held by the Societe Generale, Paris, France, $8,139.58, for which no request for confirmation was mailed. According to the records of your office the amount of this deposit has not changed since April 15, 1925. The $3,250 U. S. Liberty Bonds, and 10 shares of Missouri State Life Insurance Co., par $10, which are not entered on the books, were verified by examination.

Annexed we submit a statement of the balances in the various funds at April 15, 1927. Very truly yours,

LYBRAND, ROSS BROS. & MONTGOMERY.

DETAILS OF THE FUNDS OF THE BOARD OF FOREIGN MISSIONS OF THE SYNOD OF THE REFORMED PRESBYTERIAN CHURCH OF NORTH AMERICA, APRIL 15, 1927.

Board of Foreign Missions:

Syria Hospital Fund	$ 2,282.63	
Mersine Hospital Fund	9,578.61	
Latakia Dwelling Building Fund	4,139.08	
Tarsus Building Fund	6,223.55	
Mersine School Fund	62.24	
Rev. J. D. McAnlis Fund	518.12	
Foreign Field Deputation Fund	1,514.60	
J. French Carithers, Memorial Fund	5,916.62	
Foreign Mission, General Fund, Overdraft	3,100.22	
Syrian Mission, Special Fund	1,629.47	
Cyprus Mission, Special Fund	755.75	
China Mission, Special Fund	2,805.50	
		$ 32,325.95
Jewish Mission Board, Overdraft		$ 346.03
Board of Church Erection		4,197.38
Olive Trees Publication		280.45
Amount Due Missionaries		510.00
		$ 36,967.75
Less, Advances made for Missionaries:		
Dr. R. E. Smith	$ 5.74	
F. Elma French	165.00	
		$ 170.74
		$ 36,797.01
Held as follows:		
At Brown Brothers & Co.	$ 21,391.30*	
At Bank of North America & Trust Co.	3,517.06	
At Central National Bank	3,749.07	
At Societe Generale, Paris, France	8,139.58	
		$ 36,797.01

* Includes $3,293.95 deposited April 18, 1927, and $11,713.63 deposited May 3, 1927.

MISSION OF THE COVENANT
(JEWISH MISSION)
STATEMENT OF FUNDS, APRIL 15, 1926 TO APRIL 15, 1927

Joseph M. Steele, Treasurer.

Receipts

Congregations (Including Budget)	$ 2,211.47	
Sabbath Schools & Societies	259.53	
Individuals	144.00	
		$ 2,615.00
Receipts to Mission Direct		91.15
Bequest:		
J. B. Dodds		50.00
Dividend:		
Regular Endowment		128.32
		$ 2,884.47
Balance, April 15, 1926		39.34
		$ 2,923.81

Disbursements

Salaries	$ 2,400.00	
Cleaning and Supplies	104.84	
Telephone	40.66	
Gas	6.70	
Electricity	16.33	
Additional Help for Sewing Class	51.00	
Carfare and Postage	8.35	
Coal	196.30	
Stationery and Supplies	1.85	
Repairs to Property	174.45	
Fire Protection	3.75	
Books and Literature	58.42	
Christian Nation & Forward Movement	207.19	
		$ 3,269.84
Total Disbursements	$ 3,269.84	
Total Receipts	2,923.81	
Total Deficit	$ 346.03	

Respectfully submitted,
JOS. M. STEELE, Treasurer.

BOARD OF CHURCH ERECTION
JOSEPH M. STEELE, TREASURER
STATEMENT OF FUNDS FOR YEAR, APRIL 15, 1926 TO APRIL 15, 1927

Receipts

Congregations (Including Budget)	$ 1,663.63
Individuals	27.00
Repaid acct. Mortgage, Topeka, Kans., Congregation	100.00

Repaid acct. Mortgage, Bovina Center, N. Y. Congregation	100.00	
Sale of Billings Church	1,480.30	
Interest on Account	64.30	
Dividends:		
David Gregg	624.52	
Regular Endowment	187.00	
		$ 4,246.75
Balance, April 15, 1926		3,580.12
		$ 7,826.87

Disbursements

Loan to Millers' Run Congregation	$ 2,500.00	
Loan to Bear Run & Mahoning Cong.	1,000.00	
Christian Nation & Forward Movement	129.49	
		$ 3,629.49
		$ 4,197.38
Liberty Bonds	$ 250.00	

Respectfully submitted,
JOS. M. STEELE, Treasurer,

FINANCIAL REPORT OF LITERARY FUND, APRIL 1, 1926 TO APRIL 1, 1927

April 1, 1926 Balance		$ 1,060.44
Receipts		
Collections from Congregations	$ 22.10	
Cuts for Walton Congregation	7.25	
Dockets	36.65	
Sale 1926 Minutes of Synod	442.50	
Sale Books	910.76	
		$ 1,419.26
		$ 2,479.70

Disbursements

Minute Book for Mission Conference	$ 3.75	
Synodical Programs	7.75	
Cut Moderator	4.35	
Wrapping Paper	4.00	
Printing Co. ordinating Comm. Blanks	4.00	
Printing 1926 Docket	54.10	
Olive Tree Ads.	10.00	
Storage of Books	10.00	
S. S. Supplemental Studies	26.80	
Printing & freight on 1926 Minutes	549.88	
Printing & freight on Psalm Selections	690.92	
Editing 1926 Minutes	100.00	
Postage on 1926 Minutes	17.61	
Postage and expressage on Books	25.59	
		$ 1,508.75
April 1, 1927 Balance		$ 970.95

JAMES S. TIBBY, Treasurer.

PRINTING AND SALE OF 1926 MINUTES OF SYNOD

One thousand copies of the Minutes of the 1926 Synod were printed by the Morning Sun News-Herald of Morning Sun, Iowa.

885 copies were sold at fifty cents a copy ..... $ 442.50
10 free copies were distributed.

895

Cost of Printing	$ 532.18	
Postage	18.82	
Freight	16.49	
Service of Synod's Clerk in editing	100.00	
		$ 667.49
Deficit		$ 224.99

JAMES S. TIBBY, Treasurer.

THIRTIETH ANNUAL REPORT OF THE TREASURER REFORMED PRESBYTERIAN WOMAN'S ASSOCIATION OF NORTH AMERICA, YEAR ENDING FEBRUARY 28, 1927.

Receipts

Admission Fees		$ 1,500.00
Bequests—		
William S. McAnlis		35.66
Mary E. Finley		68.99
William Alexander Brown		553.60
Boarding Income		71.89
Congregational Collections		70.36
Dividends		553.25
Reception and Donation Day		926.35
Donations		142.00
Endowment Memorial Rooms		150.00
William McCoy Endowment		500.00
Interest—		
On Checking Account		60.22
On Savings Account		125.92
On Mortgages		2,237.82
Membership Dues		532.00
Member's Fund		2,116.80
Sundry Cash Income		255.86
Accounts Receivable		422.54
Total Receipts		$ 10,323.26

Expenditures

Burial Expense	$ 331.50
Drugs and Medicines	14.40
Equipment	1,319.67

Food Supplies	2,518.76
Garden and Grounds	164.52
General Expense	1,101.57
Insurance	81.15
Light and Heat	1,192.08
Matron's Expense Fund	868.05
Memorial Room Expense	130.41
Memorial Room Furnishings	54.00
Nursing	597.86
Office Expense	247.44
Home Property	346.98
Repairs	267.24
Salary Account	3,041.95
Telephone	58.16
Transferred to Savings Accounts	650.52
Interest and Miscellaneous	1,143.24
Total Expenditures	$ 14,129.50

Summary

Total Receipts	$ 10,323.26	
Add Balance March 1, 1926	4,258.71	
		$ 14,581.97
Total Expenditure for the year		14,129.50
Balance February 28, 1927		$ 452.47
Excess of Expenditures during year	$ 3,806.24	

Assets

Cash—		
Mellon National Bank Saving Acct.	$ 798.79	
City Deposit Bank Savings Acct.	3,000.00	
City Deposit Bank Checking Acct.	452.47	
		$ 4,251.26
Real Estate—		
Cemetery Lots	$ 1,175.00	
Home Property	48,464.21	
		$ 49,639.21
Stocks—		
Keystone Driller		$ 180.00
Mortgages Receivable—		
Ethel B. and Frank H. Eckels	$ 15,000.00	
George Frankovick	11,500.00	
Joseph B. and Sophia Weight	6,000.00	
		$ 32,500.00
Furniture and Fixtures		$ 7,500.00
Equipment		3,498.31
Total Assets		$ 97,568.78

Liabilities

Members Fund	$ 8,731.22	
Memorial Room Furnishings	148.65	
Reserve Interest Fund, Memorial Rooms	798.79	
Managers Contingent Fund	2.27	
		$ 9,680.93

Summary

Total Assets	$ 97,568.78	
Total Liabilities	9,680.93	
Excess of Assets		$ 87,887.85

Respectfully submitted,
AGNES E. STEELE, Treasurer.

March 15, 1927.

To the Board of Managers Reformed Presbyterian Woman's Association of North America.

This is to certify that I have audited the books of the Reformed Presbyterian Woman's Association of North America and have found them to be correct to the best of my knowledge and belief.

The contents of the safe deposit box of the Association was examined. All stocks, bonds and mortgages owned by the Association and those held for its members were properly accounted for.

Very truly yours,
N. E. RICHARDS, Auditor.

BOARD OF CHURCH ERECTION

The Board of Church Erection would respectfully report to Synod as follows:

The Board during this past year held its meetings as usual alternating between Philadelphia and New York. The utmost of harmony has prevailed, and we are glad to believe that the blessing of the Most High God has attended our labors.

The activities of this Board in more recent years have been extended and now include financial aid for the building of churches, the purchasing of churches and the repairing of church buildings. Also for the building of parsonages, the purchase of parsonages and the repairing of parsonages.

During this year, we received from the sale of the Billings, Oklahoma church $1,544. We also received from the budget distributions $1,664, and from invested funds $811. From repayments by congregations to which loans had been made, $200, and by individual contributions $27, a total of $4,246.

With reference to disbursements, we paid to the Miller's Run congregation the $2,500 appropriated last year to aid in the building of their new church.

One thousand dollars was paid to the Bear Run and Mahoning and Johnsonburg congregation for much needed repairs on their recently purchased parsonage.

Fifteen hundred dollars was paid to the Quinter, Kansas congregation to aid in the building of a parsonage. This amount had been appropriated to Quinter congregation in June 1925. Our pro rate of the expenses of the Christian Nation and the Forward Movement was $129. This leaves in our treasury at the present time, $2,947 which includes $250 in Liberty Bonds.

For your further information concerning these matters, we herewith submit the annual report of Joseph M. Steele, Treasurer.

The amount asked for this year through the Co-ordinating Committee is $2,000. S. E. Greer was appointed to represent the Board before the Coordinating Committee and on the floor of Synod.

The term for which Walter McCarroll, Samuel R. Boggs and S. E. Greer were elected has expired and their successors on the Board should be elected. Respectfully submitted,

S. E. GREER, Secretary.

REPORT OF THE BOARD OF CONTROL

The Board of Control would respectfully report:

Since the last meeting of Synod the Board has held one meeting at the home of H. G. Patterson. J. P. Baird was elected president and H. G. Patterson secretary and D. B. Martin assistant secretary.

Thirty-one applications for aid were received by the Board. Ten from aged ministers, thirteen from widows and orphans and eight from students of theology. $4150.00 was granted to the aged ministers; $4,450.00 was granted to widows and orphans, and $1,140.00 was granted to students of theology. In spite of the fact that in many cases the aged ministers and widows were not granted all that they asked and really needed, at the close of the year there was a deficit of $1,313.41 in the widows and orphans fund and of $787.09 in the aged ministers fund.

In view of the fact that ministers give their services for smaller salaries than other professional men and that it is impossible from these small salaries to live in the way they are expected to live and lay by for old age, the Board would urge the church to be liberal in contributing to these funds, so that ministers and their wives who have labored long and faithfully may be comfortable in their old age.

The time for which O. L. Samson and A. F. Reid were chosen as members of the Board has expired and their successors should be elected at this meeting of Synod.

H. G. PATTERSON, Secretary.

W. J. Sanderson submitted the report of the Committee to review the draft of the Children's Handbook. The report was adopted and is as follows:

REPORT OF COMMITTEE ON CHILDREN'S HAND BOOK

Your Committee would respectfully report that it deems the work of reviewing and judging the material prepared for the Hand Book as being too great for your committee in the time it can command at this Synod, to recommend any final disposition of the matter.

Hence the following is recommended:

1. That the material prepared for this book by W. J. McKnight and placed in the hands of your committee, be published in the Appendix of the Minutes of Synod.

2. That the following, F. E. Allen, J. M. Wylie, David Calderwood, F. M. Foster, John Coleman and W. J. McKnight be appointed a committee which, during this year, shall study not only the parts presented at this Synod, but also the historical part as published in the 1927 Minutes, with a view to determining the suitableness of the whole to form the contents of the proposed book, and report at the next meeting of Synod.

Respectfully submitted,
W. J. SANDERSON, Chairman.

The report of the Elders' Conference was read by elder Joseph Fleming. Item 6 was referred to the Committee on Nominations. The report was adopted as a whole, and is as follows:

ELDERS' CONFERENCE

The Committee on Resolutions appointed by the Elder's Conference would respectfully recommend the following:

1. That the tithe will solve all the financial problems of the church, and that pastors keep the matter before their congregations until every member is a tither.

2. That where city missionaries are employed, they should be instructed to make a special effort to have our Sabbath School membership increased this year and that all teachers should be asked to get in touch with absent members before the following Sabbath.

3. That all pastors be requested to preach on each of our distinctive principles at least once a year.

4. That all pastors will report on Rel. No. 3 to their various presbyteries before the end of the church year so that presbyteries will be able to include this in their presbyterial report to Synod.

5. That more prayer be offered for our church and all departments of its work.

6. That Synod appoint a committee to investigate what can be done so that aliens may obtain their citizenship, and report to Synod next year.

7. Realizing that the land in which we dwell is passing through a period of sad calamities, in bank failures, the effects of drouth, floods and storms, therefore, Resolved that we be warned against laying all the responsibility for these disasters

upon the ungodly and wicked of our land; but rather be admonished to consider whether or not that God is holding a controversy with his own people; and in either case to what extent the responsibility and means of deliverance rests upon the people of God. His Word informs us that if when similar conditions were prevailing, "the people which are called by My name shall humble themselves and pray and seek My face and turn from their wicked ways; then will I hear from heaven and will forgive their sin and will heal their land." 2 Chron. 7.14.

JOSEPH FLEMING, Chairman.

James S. Tibby submitted his annual report as Stated Clerk. The report was adopted and is as follows:

REPORT OF THE STATED CLERK

Summary

With the organization of the China Presbytery, there is enrolled 12 presbyteries, 99 congregations, 4 mission stations, 124 ministers, 380 elders, 393 deacons or trustees, 9 licentiates, 8 theological students, 7202 members in the home field. In the foreign field, Latakia reports 258 members; Larnaca 66; Nicosia 48; Tak Hing 205; Lo Ting 312, a total of 889. The Sabbath School enrollment is 7939, in the Young Peoples' Societies 1815, 2146 tithers, 36 parsonages.

Congregations

There are 94 in the home field. Seventy-three have pastors, 21 without pastors, 40 congregations report a net gain in membership, 11 stood still, 43 fell back, 28 report not a single accession.

Ministers

There are 124 ministers, 71 are pastors, 4 stated supplies, 5 in the foreign field, 4 in reform work, 6 at Geneva College, 2 in the theological seminary, 1 in Sabbath School work, 7 in secular callings, 10 retired, 3 in home mission work, 3 in outside colleges. A. J. Khouri died at Clifton Springs, N. Y. August 29, 1926. George A. Edgar at Winona Lake, Indiana, February 10, 1927. Frank H. Lathom was licensed May 9, 1927, at Parnassus, Pa. Paul D. McCracken was ordained and installed pastor of Slippery Rock, Pa., congregation July 7, 1926. Paul D. White was installed pastor of Eskridge, Kas., congregation Oct. 12, 1926. F. E. Allen was released from the pastoral charge of Winnipeg, Canada, congregation Nov. 4, 1926. J. B. Gilmore from La Junta, Col., congregation Sept. 26, 1926. Chas. T. Carson from Greeley, Col., congregation Sept. 1, 1926. J. B, Tweed from First Beaver Falls, Pa., congregation Oct. 26, 1926. D. C. Mathews from New Alexandria, Pa., congregation March 1, 1927. A. A. Wylie from Syracuse, New York congregation Oct. 20, 1926. F. F. Reade was installed pastor of the Winnipeg, Canada congregation Nov. 4, 1926. F. E. Allen of Hopkinton,

Iowa, congregation Feb. 10, 1927. George S. Coleman of Cambridge, Mass., congregation Sept. 24, 1926. Frank D. Frazer of Portland, Oregon, congregation Nov. 16, 1926. D. H. Elliott of Pittsburgh, Pa., congregation Sept. 10, 1926. A. A. Wylie of East End, Pittsburgh, Pa., congregation Nov. 9, 1926.

Communicants

Seven thousand two hundred and two members are reported in the home field, a decrease of eighty-nine. Central Canada presbytery reports a net gain of eight; Pacific Coast of thirty-two; Philadelphia of nine; Rochester of seven. Colorado Presbytery had a net loss of fourteen; Illinois of fifty-four; Iowa of ten; Kansas of sixty-two; New York of four; Ohio of one; Pittsburgh of twenty-four. One hundred and thirty-one members were certified to other congregations; 108 joined other denominations; 101 passed away, a total decrease of 509 is reported this year against 445 of last year. One hundred and thirty-four Covenanter children joined the mother church; 51 members came from sister denominations and 84 from the world. A total increase is reported of 417 as against 369 of last year. Winchester, Kansas, congregation with 215 members, has the largest membership.

Contributions

According to the reports of the three general treasurers, $85,102.07 was contributed for the work of the church. This is $11.81 a member as against $12.43 of last year, $34,440 for foreign missions or $4.78 per member. Congregational Treasurers report collections of $1,913.00 for the American Bible Society; National Reform, $4,055.00; Pastor's salary, $127.844.00; Budget, $82,518.00; Miscellaneous, $139,566.00, or total contributions of $356,633.00 This is $49.52 as against $49.60 of the previous year.

Certified copies of the 1925 Synodical Minutes were deposited in the safety box.

Respectfully submitted,
JAMES S. TIBBY, Stated Clerk.

J. W. Anderson read the report of the Committee on Traveling Fund which was adopted and is as follows:

REPORT OF COMMITTEE ON TRAVELING FUND

Your Committee having in charge the Traveling Fund would respectfully report:

Balance from 1926 Synod	$ 43.48
Quota received from all congregations	4,353.00
Total receipts	$ 4,396.48
Total expense, 128 participating delegates	$ 3,693.25
Balance	$ 703.23

J. W. ANDERSON, Chairman.

D. Calderwood submitted the report of the Committee on Supplies which was adopted and is as follows:

COMMITTEE ON SUPPLIES

Your Committee would respectfully report:

Presbyteries ask for the time of ten men. Those desiring preaching are assigned as follows:

A. J. McFarland—Iowa, June-August; Kansas, September-October; Pittsburgh, November-May.

Wylie Daugherty—Kansas, June-August; Colorado, September-October; Iowa, November-January; Pittsburgh, February-May.

Roy Fullerton—Pittsburgh, June-July; Kansas, August-October; Colorado, November-December; Pittsburgh, January-May.

W. S. Fulton—Ohio, July-August; Pittsburgh, September-October; Kansas, November-December; Ohio, January-June.

R. Hargrave—Rochester, June-July; Ohio, August-May.

J. W. Dill—Kansas all year.

G. R. McBurney—Kansas all year.

Isaiah Faris—Kansas all year.

J. B. Gilmore—Central Canada, June-October; Pittsburgh, November-February; Kansas, March-May.

S. F. Kingston—Illinois all year.

J. K. Robb—Pittsburgh, June-August; Iowa, September-November; Kansas, December-March; Colorado, April-May.

W. C. Allen—Iowa all year.

R. W. Piper—Pittsburgh, June-September; Kansas, October-January; Iowa, February-March; Central Canada, April-May.

W. C. McClurkin—Pittsburgh all year.

Remo I. Robb—Kansas, June-August; Pacific Coast, September-October; Central Canada, December-February; Pittsburgh, March-May.

R. H. McKelvey—Kansas, July-September; Colorado, October-December; Iowa, January-February; Pittsburgh, March-May.

R. C. Ward—Pittsburgh, June-August; Iowa, September-October; Kansas, November-February; Central Canada, March-May.

Frank Lathom—Pittsburgh, June-September; Kansas, May.

DAVID CALDERWOOD,
E. G. RUSSELL,
F. F. READE,
J. L. WRIGHT.

The report of the Committee on Time and Place of meeting was read by D. B. Martin, adopted and is as follows:

TIME AND PLACE

Your Committee on Time and Place of Meeting would respectfully report:

We have received no invitation from Covenanter congrega-

tions asking the Synod to meet within their bounds next year. We have received formal invitations to meet at the following places through hotels or boards of trade: Charleston, S. C.; Atlantic City, N. J.; Denver, Colorado; New York City, N. Y.; and Philadelphia, Pa. Your committee deem it impracticable to accept any of these invitations.

We recommend:

1. That because of the suitable location, convenient and hospitable accomodations, the Synod accept the hearty invitation to meet next year at Winona Lake, Indiana.

2. That inasmuch as Geneva College commencement will be held June 5th, we recommend that the time for the next meeting of Synod be set for Wednesday, June 6, 1928, at 2:00 p. m.

3. That the Synod, through its officers, convey to the Winona Lake Institutions the appreciation of Synod of the kindness and helpfulness of all those who have made our meeting this year so pleasant.

Respectfully submitted,

D. BRUCE MARTIN,
D. B. RUSSELL,
PAUL D. WHITE,
JAMES TORRENS,
OLIVER WILLSON.

J. D. Edgar, D. C. Mathews and J. S. Martin were named a Committee on Arrangements for next Synod.

The Committee on Nominations submitted its final report which was adopted as a whole and is as follows:

REPORT COMMITTEE ON NOMINATIONS

Your Committee would respectfully report the following nominations:

Representative to attend Lord's Day Alliance Conference in Pittsburgh: A. A.Wylie.

Committee to write President Coolidge urging enforcement of prohibition laws: John Coleman, W. O. Ferguson, W. A. Carson.

Special Committee on Resolution from New York Presbytery in re Supplies: Boyd A. White, Clifford Mathews, J. S. Tibby.

Committee on Forward Movement: J. G. McElhinney, J. D. Edgar, D. B. Martin, W. J. McBurney, R. A. Blair, John L. Wright, John W. Anderson, the Moderator to counsel with them.

On the 400th Anniversary of Patrick Hamilton: F. D. Frazer, O. F. Thompson, R. C. Greer.

Members Committee on Temperance: J. R. W. Stevenson, Anna Cabeen.

Correspondence with Canadian Presbyterian church: J. S. Stewart.

Committee on Near East Relief: F. M. Wilson, Walter McCarroll, S. R. Boggs, Evan W. Jones.

To write letters of sympathy:
To Mrs. A. J. Khouri, E. G. Russell.
To Mrs. George A. Edgar, R. C. Reed.
To Mrs. J. M. Balph, F. M. Foster.
To A. I. Robb, J. C. Slater.
To W. C. Allen, M. R. Jameson.
To R. Hargrave, R. J. McIsaac.
To R. S. McElhinney, D. B. Martin.
To J. S. Thompson, J. M. Wylie.
To C. A. Dodds, J. H. Pritchard.
To J. R. Latimer, J. M. Johnston.
To William McFarland, W. G. Robb.
To B. M. Sharp, J. M. Foster.
To James Carson, S. E. Greer.

Bible Reading Committee: F. F. Reade, H. G. Patterson, Richard McAllister.

Committee to review Communicant's Hand Book: H. G. McConaughy, J. G. McElhinney, J. M. Wylie, F. E. Allen, W. O. Ferguson, F. M. Foster, W. J. Sanderson, David Calderwood, W. J. McBurney, J. K. Gault, J. M. Rutherford, S. R. McKelvey, A. A. Carson, John L. Carithers, J. P. Baird, Richard McAllister, R. J. Bole, J. A. Potts, W. R. Marvin, J. R. McMullan, Dr. W. A. Russell, W. A. Carson.

Committee on Possibility of Aliens becoming citizens: Robert Clarke, R. C. Reed, D. C. Ward.

Committee on Merging of Christian Nation and Olive Trees: T. M. Slater, F. M. Wilson, J. H. Pritchard, S. R. Boggs, Evan W. Jones.

Moderator's Alternate to preach the sermon: D. C. Mathews.

Respectfully submitted,
SAMUEL EDGAR,
E. M. ELSEY,
M. S. McMILLAN,
S. A. STERRETT,
JOHN K. M. TIBBY.

The report of Unfinished Business was taken from the table.

Item 27. Representatives on Board of Managers of the Lord's Day Alliance. S. R. Boggs was not present, but it was reported that he had attended to the duties of a member of the Board.

Item 28. Arrangements for Synod. D. H. Elliott reported attended to.

Item 29. Moderator to arrange for Memorial Service. R. C. Reed reported attended to.

Item 30. Publication 3000 Psalm Selections. J. S. Tibby reported attended to.

Item 31. Bills payable for printing, $3.75 and $7.75. J. S. Tibby reported attended to.

The per capita traveling fund was reduced to fifty cents for next year.

A vote of thanks was extended to the officers of the Court for their services during this meeting of Synod.

Synod adjournd with prayer by the Moderator, singing Psalm 100:1, and the benediction pronounced by the Moderator, who declared the Synod adjourned to meet at Winona Lake, Indiana, at 2:00 p. m., June 6, 1928.

WALTER MCCARROLL, *Moderator,*
D. C. MATHEWS, *Clerk,*
T. C. MCKNIGHT, *Asst. Clerk.*

MEMORIALS

The memorials of deceased ministers and others were adopted and are as follows:

REV. ANTHONY J. KHOURI

Anthony J. Khouri was born February 14, 1884, and died August 29, 1926. His grandfather was a priest of the Greek orthodox church and his father was a deacon. Anthony entered the boarding school at Latakia when he was about eleven years of age. He was converted and became a teacher in the mission schools. In 1907 he came to America to study for the ministry. He was at Geneva college three years, and graduated from the Reformed Presbyterian Theological Seminary.

He was licensed to preach the gospel in May, 1915, and ordained and installed as pastor of the Syrian congregation of Pittsburgh Presbytery, November 21, 1919. To these people, his kinsmen according to the flesh, he gave himself in faithful and loving ministry. He also ministered to Syrian communities elsewhere, all of whom hold him in loving remembrance. He leaves a wife and three children to mourn his loss.

He preached the gospel earnestly and faithfully, he diligently instructed the youth, sinners were converted, and he has left a noble example of high Christian living. His life is a vindication of the wisdom and effectiveness of foreign missionary work.

J. S. STEWART.

REV. GEORGE A. EDGAR, D. D.

George Alexander Edgar was born in Belfast, Ireland, December 5, 1865. He was the son of William and Sarah Moore Edgar. The family moved to New York when George was quite young. He received his high school training in Cedarville, Ohio; took his Freshman year of college work in Indiana State University; entered Geneva college in 1887, and graduated with honors in 1890. That fall he entered the Reformed Presbyterian Thological Seminary and graduated in 1894.

He was ordained and installed pastor of the Olathe congregation on June 26, 1894. He served in this pastorate faithfully for more than thirteen years. It was while pastor at Olathe that he married Mrs. Elizabeth Adams Wylie. He was pastor of the Wyman, Iowa, congregation from 1908 to 1912, and of the St. Louis congregation from 1912 to 1915.

His last work was as superintndent of the Freedmen's Mission in Selma, Alabama, from 1915 until his health gave way in 1921. Since that time until his death on February 10, 1927, he was being "perfected through suffering." He was borne up under his affliction by a brave spirit and by the "everlasting arms" of a gracious Saviour.

Dr. Edgar had a keen mind and was an earnest student. He knew his Bible and the faith and law of his church. He could say with the Psalmist, "I have hid thy word in my heart."

He had a working conscience and followed it. He had strong convictions, was exacting with himself, worked hard and would not slight his task.

Honors came to him because he was worthy of them. He received the honors of his class because of his outstanding scholarship. He was given the honorary degree of Doctor of Divinity by his Alma Mater about the year 1913. He served as Assistant Clerk of Synod for three years, and three years as Clerk, and was then chosen Moderator in 1918. In every case it was the reward of meritorious work. He earnestly served his church.

And now the Lord has called him away from his service on earth to wear "the crown of righteousness which the Lord, the righteous Judge," has given him. He worked hard. He suffered in patience. He has entered into his rest.

J. G. REED.

DR. JAMES M. BALPH.

What one has entitled "The Most Beautiful Book in the World" was written by "The Beloved Physician," Luke. For some forty years Dr. James M. Balph was writing such a gospel on the fleshy tables of the heart of the peoples of Northern Syria. From his office and his saddle, from his pharmacy and from his purse, by prescription and dispensary, by his skillful surgery and gentle nursing, by furnishing again and again a refuge for the oppressed, food for the hungry and clothing for the naked, he wrote the story of Christ in the hearts of men, women and children of all classes, sects and tongues.

In this blessed ministry he was untiring until the very last when the wornout body would respond no longer to the unquenched zeal that burned within it. Always rather frail of body and afflicted with asthma which frequently prevented sleep and even rest, he would ride nevertheless, long wearisome journeys on errands of mercy, pressing on with lips almost cracking from thirst on unfamiliar roads where springs were scarce, from before the dawn until long after dark.

Dr. Balph was to an unusual degree a Christian gentleman. He was the soul of politeness to an extent not common with us hustling Americans. He was at ease in the most polite society of the polite East, and even in the exacting etiquette of the Eastern government circles. Yet even his punctilious observance of the conventionalities did not prevnt him being strictly honest with all, even those in the highest places. Just after the frightful massacres of 1909 when our compound was full of Armenian refugees and some of the Moslem rabble had openly threatened to come and complete the dastardly work by slaughtering us and our refugees together, Dr. Balph was calling on the Turkish governor at the time the commander of a visiting British warship was received. During the conversation the English commander asked the governor about his ability to maintain order and protect the foreign inhabitants. In replying the governor asserted that he had a certain number of troops available,

giving an evidently exaggerated number. Dr. Balph with a kind of snort of amazement and disgust, and astounding abruptness, challenged the statement, declaring that to the best of his knowledge the number was much below that given. It made a sensation in that diplomatic group, but that was the real Dr. Balph, polite, but not too polite to be honest,—just as ready to rebuke flagrant wrong in a governor as in a gate-keeper.

When it became known that he had yielded at last to force of circumstances and was leaving for the home land, it was not a great surprise to us who knew something of his life here that each sect vied with every other to assure him in his going from them that he was leaving his life impressed upon their hearts. He will be long remembered with gratitude and respect in all circles of society in all the extensive region where his life was poured out for humanity.

A. J. McFARLAND.

JAMES RENWICK DILL

James Renwick Dill, ruling elder in the Second Church of the Covenanters, Philadelphia, was born near Kittanning, Pa., September 25, 1848. He was the son of Richard and Esther (White) Dill, one of their eleven children. The family moved West in 1868, changing their membership from Rehoboth, Pennsylvania, to Rehoboth, Iowa.

Brought up in a godly home, he was early impressed with the presence of God and the claims of Jesus Christ. His education was limited; but self-improvement was to him a passion. He attended the Dayton Academy, Armstrong county, Pa., and was thereby qualified for public teaching. To this calling he devoted fourteen years in Iowa and Kansas, attaining to the position of principal in Winchester and Eskridge.

Mr. Dill married Miss Mary Adeline Dunn, of Wyman, Iowa, February 25, 1875, by whom he had one daughter, Martha, now the wife of Rev. Mills Taylor. He was bereaved of his wife in 1883. On June 22, 1892, he married Miss Martha Verner Wilson, of Olivet, Pa., by whom he had four daughters, all of whom survive him.

Mr. Dill served as an elder in Burdette, Kansas, which at that time was a mission congregation. In 1895 he located in Philadelphia, and united with the Second church, and was installed an elder April 11, 1901. In this capacity he served the church till released by his Lord for a promotion. His death occurred January 17, 1927.

The Lord endowed Mr. Dill liberally with the gifts of a public speaker, and he used his gifts to good effect through long years on the platform.

In early life he threw himself into the struggle for statewide prohibition in Kansas. In later years he entered the field of National Reform. After some years in this work, he gave his services to the defense of the Lord's Day, under the American Sabbath Association.

The time came when his physical frame was not able to

meet the exactions of public labor. Yet he could not retire. Nor had he long to wait, till the Second church employed him as their city missionary. His service here covered twenty years.

His work is finished. Tired and weakened he lay down to take a rest. He closed his eyes and was soon asleep in Jesus.

J. C. McFEETERS.

ANDREW CRANMER COULTER

Andrew Cranmer Coulter was born near Sparta, Illinois, October 10, 1845, and died in Wilkinsburg, Pennsylvania, April 30, 1927. His father came ti Illinois from South Carolina. His family moved to Pennsylvania, near Tarentum, when he was a child, and then to Wilkinsburg. He united with the Wilkinsburg congregation October 10, 1863. March 27, 1871, he was elected a ruling elder, and January 21, 1878, Clerk of Session. He served in the eldership fifty six years, and as Clerk over forty-nine years.

He was a member of Synod's Board of Trustees twenty-four years, 1883 to 1907, and of Central Board of Missons forty-eight years, from 1879. He was Secretary of the Central Board forty-three years, from March 24, 1884.

He rendered notable service to the church as Bible teacher and as Clerk. He was a constant and thorough student of the Bible. As a Clerk, he was careful, accurate and exceedingly faithful.

Few men are spared in the eldership beyond the half-century mark. This life is memorable for its length and loyalty. The end came suddenly, after one day's illness. He is gone, like the grass that withered and the flower that fadeth, but the Word of his God, which he loved and taught so ably, shall forever.

J. B. WILLSON.

APPENDIX

MEMORIAL FROM PITTSBURGH PRESBYTERY

Pittsburgh Presbytery hereby respectfully memorializes Synod—

1. To increase all minimum salaries of pastors by $300 per annum. We recommend this because of the general high cost of living, the necessary cost of securing and maintaining an automobile, the high cost of education of children, high rent and the necessity of securing books and periodicals.
2. That all congregations now paying the minimum be urged to increase their pastor's salary by $300 per annum.
3. That any congregation unable to increase the minimum to the full amount may apply to the Home Mission Board.
4. That the Synod authorize a campaign and name a committee to raise $30,000.00 to be placed with the Home Mission Board to be used for this purpose.
5. That Synod appoint a committee to prepare a standard of efficiency for ministers, outlining the duties that will be required of those participating in this advance.

THE CHRISTIAN ATTITUDE TOWARD WAR

The Minutes of the Synod of 1926, page 93, contain the statement that the report of the committee on the Christian attitude toward war was referred to a special committee to review and report at this present meeting.

After carefully studying that report and various other documents dealing with this matter it is the judgment of your committee that in order to the preparation of a report covering all the essential points with any degree of thoroughness war must be considered from three different points of view; first, as a common method of settling internal and international disputes; second, as an instrument for accomplishing the Divine purpose concerning the nations and governments of the world; third, as an evil to be suppressed. This report is prepared on the plan here outlined.

First, War as a method of settling internal and international disputes. These descriptive terms are intended to include all wars waged in modern times. In bygone ages many wars were waged in which the aggressors, without provocation, and for the purposes of plunder or the extension of imperial power, have attacked other nations without warning. The only alternatives possible in such cases for the nations thus attacked were either to submit or to fight. The Christian attitude toward war does not require us to condemn a wronged people for standing up in defense of their invaded rights.

We are specially concerned however with warfare waged by so-called civilized nations between which misunderstandings, jealousies, and rivalries have risen, and civil wars such as the war of the Rebellion in this country between the North and the South. The result always shows that, for the defeated party,

and in many instances for the victorious party as well, such wars are fraught with disaster. They are not inevitable. They are destructive of civilization. Wiser methods for settling such disputes are always available.

Three-quarters of a century ago it was confidently asserted by students of political economy that there would not, because there could not be, any more great wars, since the material interests of the entire civilized world were so thoroughly intertwined and interlocked that the common sense of the human race would not permit such destructive conflicts. But recent events have proved that war will never be outlawed on the materialistic basis alone. The extent to which military training is given in schools, colleges, and universities, indicates that the war spirit is more prevalent today than it was during the years immediately preceding the Great World War. Without hesitation or reserve we feel justified in declaring that war is not only the climax of national sin, but also the climax of national folly. But so long as it is glorified as a chief method of achieving national renown, and of giving expression to patriotic feelings, and as indispensable in the maintenance of national honor and rights, it will not be outlawed. How to achieve that end will be considered under another section of this report.

Second, War as an instrument for accomplishing the Divine purpose concerning the nations and governments of the world. That purpose is two-fold, judgment and mercy.

We have profound regard for the efforts of those who are striving to abolish war by international agreements, and we belive that this is the method that will eventually achieve success. We also believe that the United States should have become a member of the League of Nations. But complete success is not attainable unless such agreements or covenants are based on the Christian principles of civil government and until the nations harmonize their governments with the laws of Christ, the reigning King.

In all periods of human history, sin reaches its climax in national rebellion against God and in all ages war has been a principal agency in God's hands for executing the divine sentence against criminal nations. God has at his disposal all the forces of the universe for the accomplishment of His purpose. He may employ flood, fire, earthquake as well as famine, pestilence and war, but His judgments will always be adequate and just. War will never be ended by exhibiting its horrors, its devastation of all the fruits of civilization, its destruction of millions of lives and the waste of billions of money. These are the very ends for which God uses war. This is the execution of His sentence against the nations for their sins. It is vain, therefore, for men to hope for world peace while the present world attitude toward God continues. It would be profitable for national leaders to give some time to the study of the problem of God and war as it is presented in the Scriptures. Jeremiah has a wonderful message for us in his prophecy concerning the destruction of Philistia. When that people realized that it was God's sword that was smiting them when their land was invaded by a foreign foe, they cried out, "O thou sword of

Jehovah, how long will it be ere thou be quiet? Put up thyself into thy scabbard: rest and be still." But the answer is, "How canst thou be quiet, seeing Jehovah hath given thee a charge." (Jer. 47;6, 7.) Other scriptures speak of warring nations as the "rod of God's anger," His "Battle-Axe and weapons of war." It may be confidently asserted that so long as nations refuse submission to the law and government of God there will be occasion for national judgments and war is one of the most effective. But it must not be forgotten that every case of national judgment for national sin is also a case of divine mercy toward a people who have been wronged. The American civil war was a judgment upon the whole nation for the two sins of slavery and national Godlessness, and a sentence of mercy in the release of four millions of slaves.

It is to be remembered that Jesus Himself, the Prince of Peace, gave no promise of the speedy abolition of war. On the contrary He assured us that it would continue for a period of indefinite length. And it does not appear that the spirit of Christ has even yet taken such complete possession of the human race as to give hope of world-wide peace in the near future. And the Book of Revelation indicates that war will continue until the last struggle is fought between good and evil, between the Kingdom of Satan and the Kingdom of Jesus Christ. In the all-wise purpose of God sin is employed as the penalty for sin. The very fact that war is such a stupendous evil is the reason why it sometimes seems to be the only adequate penalty for the gigantic wrongs of which nations are guilty. When there is no more need for such judgments war will cease.

Third, War must now be considered as an evil to be suppressed. It is not a necessary evil. Both Old and New Testament Scriptures assure us that under the reign of the Prince of Peace war will cease. But attention should be given to the conditions of peace appointed by God himself. "It shall come to pass in the last days, that the mountain of the Lord's house shall be established in the top of the mountains, and shall be exalted above the hills; and all nations shall flow unto it. And many people shall go and say, 'Come ye, and let us go up to the mountain of the Lord, to the house of the God of Jacob; and He will teach us of His ways, and we will walk in His paths; for out of Zion shall go forth the law, and the word of the Lord from Jerusalem. And He shall judge among the nations, and shall rebuke many people; and they shall beat their swords into ploughshares, and their spears into pruninghooks; nation shall not lift up sword against nation, neither shall they learn war any more. O house of Jacob, come ye, and let us walk in the light of the Lord'." (Isaiah, 2:2-5.) With this and other similar Scriptures before us it is not difficult to determine the conditions of world peace. They are very definitely prescribed and may be briefly summarized. 1. There must be the general world-wide prevalence of the religion of Jesus Christ. 2. Nations as political bodies must be joined together in a league embodying the principles of Christian civil government. 3. Each nation must revise its political principles and discard its present erroneous doctrine of unlimited political sovereignty. 4. All

nations with one consent must proceed to the transformation or destruction of weapons of war.

In the meantime, what is the Christian attitude toward war when war actually arises? A distinction must be sharply drawn between wars of aggression and wars of defense; wars rashly precipitated without proper and earnest preliminary efforts for peace by arbitration and wars waged for the maintenance of invaded national rights; wars for the maintenance of a national evil, such as slavery, and wars for the overthrow of national wrongs. Whether any war is justifiable on one side or the other must be determined when it arises. While the Synod of the Reformed Presbyterian church has sanctioned most of the wars in which the United States has engaged, it refused to sanction the war with Mexico because it was a war in the interest of slavery. The Christian attitude toward war is not an attitude of condemnation of all wars no matter what the provocation may be. We are not justified as individuals or as a church in declaring that we will not give support in any way to any war. Such a resolution can not be put into practice. However unwilling we may be to render it, a measure of support is secured from every citizen by the government. Neither can we resolve that, "We unreservedly condemn and will refuse to support in any way a war which is undertaken without the question at issue having been submitted to a judicial tribunal, or which is undertaken in defiance of the decision of such a tribunal." We may resolve that no war should ever be waged without the question at issue being first submitted to a judicial tribunal, but if war arises we will find it impossible to avoid giving some, though perhaps very unwilling support.

We offer the following recommendations:

1. It is one very important function of the church as God's prophet to the nations to teach them their obligation, as an indispensable condition of peace, to submit to Jesus Christ the reigning King, and to regulate all their national and international relations by His moral law.

2. It is the duty of the nations of the world to enter into an agreement, embodying the Christian principles of civil government, to outlaw war as an institution or means for the settlement of international controversies by making it a public crime under the law of nations, to settle all international difficulties by peaceable methods; to abolish military training in all educational institutions under government control; and to convert all implements of war into instruments of industry.

3. It is the province of the church, whenever war arises, to pronounce a moral judgment upon the contending parties,, to declare whether or not it is justifiable on the part of either, to condemn the party or parties that may be in the wrong, and to warn church members against upholding an immoral conflict.

Respectfully submitted,

R. C. WYLIE, Chairman.

A HANDBOOK FOR THE YOUNG PEOPLE

The Lord's Supper and How to Observe It.

1. We call Baptism and the Lord's Supper sacraments. Now a sacrament, when we stop to think of it, is a very plain and simple thing. The dictionaries tell us that a sacrament is "an oath of obedience and fidelity taken by Roman soldiers on enlistment." That is what the word meant in the Roman Empire. But the word, when it was taken over into the Christian church, had to change its meaning somewhat, in order to suit itself to its new surroundings. One thing it kept, however; for a sacrament is always an oath or a vow—that is, a solemn agreement or covenant made with God. And yet an oath in itself is not a sacrament. A man, for axample, is not observing a sacrament when he takes an oath on the witness stand either in a civil court or in a church court. An oath becomes a sacramental oath, or a sacrament, only when it is taken before a congregation of Christians who have assembled for worship. As David says, "I will pay my vows unto the Lord now in the presence of all His people." Concerning a sacrament, therefore, the first thing to be kept in mind is, that it is a solemn oath or vow; the second is, that this oath or vow is to be taken before an assembly of Christians; the third is, that the assembly of Christians must at the time be engaging in the act of public worship. This is why it is an abuse of the sacrament of Baptism for a minister to go to a home and baptize anyone privately. It is also the reason why it is an abuse of the sacrament of the Lord's Supper for a pastor with an elder or two to take the bread and the wine and administer this holy ordinance in the sick room. Such practices have their root in superstition. They put the emphasis on the sacrament rather than on the thing which the sacrament signifies.

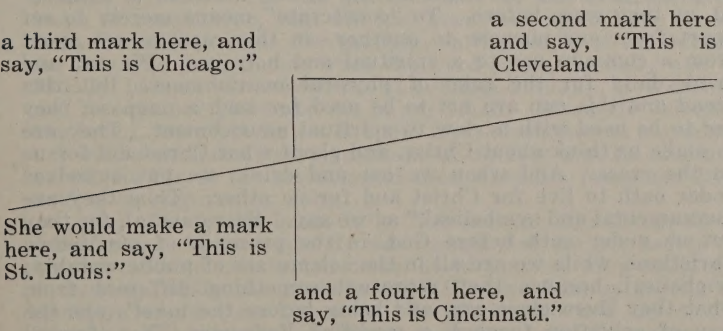
2. Both Baptism and the Lord's Supper are to be regarded, to begin with, as outward ordinances. Salvation is not bound up in either of them. Many a one who has been baptized has lived a wicked life and died the death of the wicked. On the other hand many an infant of believing parents has been taken home to dwell with Christ without ever having been baptized. The same is true of the Lord's Supper. Many a person who is secretly living the life of a hypocrite sits at the Lord's table year after year only to die in his sins; while on the other hand again there have been true Christians who have never partaken of the Lord's Supper. That is to say the salvation of the soul is a far deeper thing than merely observing or not observing the sacraments. A person that observes them may be lost, and a person who is not able to observe them may be saved. Considered in and of themselves, they are outward forms.

3. But perhaps by this time you are ready to ask—Why then should we be so particular about observing the sacraments at all? Well, for one thing, the Bible informs us that the Lord Jesus has commanded us to observe them, and has said, in so many words, "Ye are my friends if ye do whatsoever I command you." A true Christian wants to do what Christ asks him to

do, whether concerning the sacraments or anything else. Nothing but an impossibility can keep such a person from observing the sacraments—not because he feels that he cannot be saved without them, but because, being saved, he desires to honor and obey the Lord Jesus and receive the spiritual nourishment and support which the sacraments are so well suited to bring into his life. To the Christian therefore the sacraments are of deep and profound importance because Christ has provided them as a means of grace.

4. If we turn to the fourteenth chapter of Mark and read the account of the first observance of the Lord's Supper, we will meet with two little statements which have given thousands of persons no end of anxiety. Taking the bread in one hand, and exhibiting it before His disciples, Jesus said, "This is my body"; taking the cup in the other hand, and exhibiting it, He said, "This is my blood." There are those who teach that when Jesus said that, the bread was then and there changed into human flesh and the wine into human blood. But even a child ought to know better than that. The disciples saw the body of Jesus in front of them, and they knew that the bread was not that body, and they knew that all His blood was in His body and that none of it was in that cup. In fact, they knew it so well that it never occurred to them to ask a single question about it. If that bread and wine had been changed into flesh and blood before the eyes of the disciples at that instant, it would have been one of the most wonderful mysteries the world had ever witnessed. Does anyone suppose for a moment that a miracle, such as that would have been, could have gotten past those disciples without arousing a single one of them to ask a question? The fact of the matter is that the whole affair was simplicity itself.

We have a railroad system in this country which is called the Big Four. Suppose now that a teacher, seated at a table, with her pupils gathered around her chair, should undertake to make it plain to them how the system got its name.


a second mark here and say, "This is Cleveland
a third mark here, and say, "This is Chicago:"
She would make a mark here, and say, "This is St. Louis:"
and a fourth here, and say, "This is Cincinnati."

Then she would draw a line from St. Louis, the first point, to Cleveland, the second; and from Cleveland to the third point, Chicago; and finally from Chicago to Cincinnati. What child would not be able to see the 4? But with such an illustration be-

fore it, is there a normal child, ten years of age, in the United States of America that would think that the first spot was actually the city of St. Louis, and that the second was the city of Cleveland, and so on? That the one thing was meant to represent the other would be self-evident. So when Christ held a piece of bread in one hand and a cup of wine in the other, and said, looking at the one, "This is my body," and looking at the other, "this is my blood," the illustration was so infinitely simple that it needed no explanation.

5. The fullest account of the Lord's Supper is given in the eleventh chapter of First Corinthians. And Paul tells us distinctly that he had "received" it "of the Lord." Notice how plain everything is. Jesus does not say, "As often as ye eat this body and drink this blood," but "As often as ye eat this bread, and drink this cup." or this wine. He does not say, "Whosoever shall eat this flesh, and drink this blood, unworthily, shall be guilty of the body and blood of the Lord," but "whosoever shall eat this bread, and drink this cup of the Lord, unworthily, shall be guilty of the body and blood of the Lord." The meaning is just about as clear as words can make it. The bread represents the body, and the wine represents the blood, but the bread is bread and nothing but bread, and the wine is wine and nothing but wine. The fact that a black spot on a sheet of paper represents St. Louis does not change the black spot and make a city out of it, does it? All we need to do therefore, when we come to think and talk about the Lord's Supper, is simply to use plain ordinary common sense. There is nothing at all about it that is hidden or mysterious. "He took the bread" and "He took the cup," He ate of the bread, and drank of the cup and what He did the disciples did; and they never raised a question.

6. But some one will say, What about the elements after they have been "consecrated"? To this the answer is, that they are precisely the same as far as the material is concerned, as they were before. To "consecrate" means merely to set apart from one purpose to another—in this case, to set apart from a common use to a spiritual and holy use. We eat and drink daily for the sake of physical nourishment. But this bread and this cup are not to be used for such a purpose; they are to be used with a view to spiritual nourishment. They are to make us think about Christ, and about what Christ did for us on the cross. And when we eat and drink, we put ourselves under oath to live for Christ and for no other. Thus they are "sacramental and symbolical," as we say. Sacramental, for they put us under oath before God, in the presence of our fellow Christians, while we are all in the solemn act of public worship; symbolical, because they represent something different from what they themselves are, and bring before the mind's eye the way of salvation through a crucified Redeemer. Yet, for all that, the bread is still bread and the wine is still wine; neither has suffered any organic change.

7. The way is now open to look into the significance of the Lord's Supper. The elements are bread and wine. The bread is

broken; the wine is poured out. The broken bread points the eye to, and is meant to make us think about, the body of Christ crucified on the cross; the wine poured out points the eye to, and is meant to make us think about, the blood of Christ as it flowed from his crucified body "for the remission of sins." Thus this simple ceremony enfolds within itself a most vivid picture of the only way by which the soul can be saved. Every thought in connection with it is a thought of love, every word is important, every act is significant. Every communicant ought to know by heart the eleventh chapter of First Corinthians from the twenty-third verse to the close of it. It compresses the whole work of redemption into one brief paragraph. Within its compass the love of God comes to a focus in a way which enables us, as we might almost say, to see its form, hear its voice, and handle its substance. How clear and suggestive every statement is!

(1,) The Lord Jesus "took bread." This is the first of the six significant acts that occur at the Lord's table at every communion. When Jesus "took bread," it was a way of saying that "in the fulness of time" He had taken to Himself a human body, for He said, a moment later, "This is my body." He took a body; he became incarnate; he was born in Bethlehem. It is on this fact that what is called the Doctrine of the Incarnation is based —the doctrine that "the Word was made flesh, and dwelt among us," as the Beloved Disciple states it. He "took bread"; He became one of us by taking our nature.

(2.) Then He "blessed it," we are told—a second significant act. "Blessed" is the word used by Matthew and Mark; Luke and Paul say "And when He had given thanks." The two words, however, mean practically the same thing. One expresses the thought from the angle of gratitude, the other from the angle of consecration. Think of the Lord Jesus thanking the Father that He had come in the flesh, and that He was now on the point of being crucified! All we can say is, "Behold, what manner of love!" He was grateful that He had undertaken the work of redemption, that He had been "set apart" for it, and "consecrated" to it, at His baptism, on the banks of the Jordan; for this was the moment when the Lord Jesus, formally and officially, became our Substitute, and engaged finally, by a definite act, to take our place and die in our stead. When He "blessed" the bread, therefore He set it apart from a common to a symbolical and sacramental use, significant of the fact that He had dedicated His life to the salvation of men when He presented Himself to be baptized by John.

(3.) Next, "He brake it." This act was significant of the crucifixion. Christ since He was "made sin" for us, had to die on the cross to satisfy the demands of justice. God could not, in justice, justify the ungodly, until His own Son, by paying the penalty, would clear the way. So Christ did not say to His disciples, "This is my body which is broken," and then stop with that; but—"This is my body which is broken for you." He died to atone for our guilt, to make expiation for our sins, for the Lord had "laid on Him" the iniquity of us all." Thus the breaking of the bread is significant of the sufferings that had to be

endured by the sinless Son of God in order that we might be saved.

(4.) The fourth significant act is the "giving" of the elements to the communicants. To every true disciple of His Jesus offers His crucified body. He "gave"—not the bread merely nor the wine merely—but the broken bread, and the wine that had been poured out. Jesus offers Himself to men not primarily as a Great Teacher, or as a Great Example, or as a Great Reformer, but as a Saviour, as the Person who has satisfied the justice of God as our Substitute. The meaning is—Take me as the One who has been crucified for you.

(5). The two remaining acts are acts on the part of the communicants. The disciples reached out their hands to receive the bread and the wine. When the Lord Jesus said, "Take," they obeyed. This too is a significant act, for it pictures to the mind how faith works. It extends its arm to lay hold of what the Father offers us in the person of His crucified Son. When the hand goes out, the soul ought to say, "I will take the cup of salvation, and call upon the name of the Lord." It ought to say, "Thee, O Christ, I now accept, on thine own terms, as my personal Saviour and my only hope of obtaining life eternal."

(6.) The last significant act is the eating and drinking, in obedience to the command, "Take, eat; take, drink." Physically we eat and drink in order that the body may have something to assimilate, something to live on, something to do its work with. Also, eating and drinking imply that we are hungry and thirsty. Hunger and thirst, therefore, are good things. They show that our system is in good condition, that it is ready and eager to take in what it needs, in order to keep it healthy and hardy and fit for service. The same or similar things are true when we step over into the realm of the spiritual! It is possible for the soul to hunger and thirst after God. And when it longs for what is good and pure and holy it is in a wholesome state. Accordingly Christ says, "Blessed are they which do hunger and thirst after righteousness; for they shall be filled." Of course, eating and drinking, even at the Lord's table, are physical acts, but they cannot take place until they are first preceeded by a spiritual act, an act of the soul. The soul is hungry. It prompts us to eat of that bread and drink of that cup in an outward and ordinary manner, relying on the promise of Christ, that if we do so in faith, He will convey to the soul, in a spiritual manner, the very things it needs to appease its hunger and make it grow in grace. Somehow—no man can ever fathom how—but somehow the Holy Spirit provides the believer, as he sits at that table, with a new supply of Christ's love of righteousness and hatred of iniquity, with a deeper desire to be like our Lord and Saviour in all things, with a firmer resolve to "live soberly, righteously, and godly, in this present world"—in short with a longing to be "filled with all the fulness of God."

8. The next thing to be considered is the purpose or design of this holy ordinance. It has a backward look, an inward look, an outward look, a forward look. It has a backward look—"This do in remembrance of me." It is a loving memorial, in-

tended to keep the birth, life, work and death of Christ fresh in our memories. And this it has been successful in doing for more than nineteen hundred years, so that by this fact alone it could be proved that Jesus of Nazareth lived and died at the time and in the way affirmed in the records. The first design of the Lord's Supper, therefore is to lead us to look backwards.

It has an inward look. Every time the Lord's Supper is observed the communicants are asked to listen to these words—"My body . . . given for you; my body . . . broken for you; my blood . . . shed for many for the remission of sins." "Broken for me," you say; and as you think of it your heart exclaims, "What an infinitely hateful thing sin must be, when my soul can be saved by nothing short of the crucifixion of the Lord Jesus, who was 'holy, harmless, undefiled, and separate from sinners?'" You begin to realize that sin can be gotten rid of in no other way than by expiation—that is, than by satisfying the infinite justice of God; and that since Jesus Christ was God, and therefore infinite, He alone could do it. Seeing you have closed with Him, therefore, your soul, on looking inward, can be at peace.

It has an outward look. It is intended to proclaim to the whole wide world that there is a fountain opened for sin and uncleanness. In one aspect of it the Lord's Supper is a public exhibition of divine love. To celebrate it privately would be to suppress, and as far as possible to counteract, one of its essential purposes. "For as often as ye eat this bread, and drink this cup, ye do show the Lord's death"—exhibit it publicly, place it in evidence as a silent, yet eloquent, witness to the infinite compassion of the living God, who loved the world in such a way that He "gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life."

It has a forward look—"till He come." Jesus Christ is to come once more to judge the world. The Lord's Supper is to be observed until that time. After that time there will be no need for it, for then all the redeemed shall be gathered home and shall be continually in His presence, where they shall serve Him and see His face. There His countenance itself, as of a "Lamb slain," will remind them of all He was and did in the flesh. Looking into that Face, so marred, more than any man's, what call or occasion could there be for anything so "weak and beggarly" as a symbol? Then, too, all the sins of all the redeemed shall have been forgiven, once for all, and all their lives shall have been perfected in holiness, so that from that time on anything like a promise or assurance of expiation will have become a thing of the past for evermore. "Till He come" looks forward to the time referred to by our Lord Himself, when at the institution of the Supper He prayed, "Father, I will that they also, whom thou hast given me, be with me where I am; that they may behold my glory."

9. So much, then, for the Lord's Supper, its elements, its significant acts and its purpose. But the Christian heart is always deeply concerned as well with regard to the way in which it ought to be observed. To begin at the bottom, why should anyone want to be a Christian? Is it not because he is anxious

to be equipped, in every way possible, to throw off his old sins and leave them behind him? Is it not because he has a longing in his heart to live better, to be more like Christ, to be strengthened for more effective service, to be more fully rounded out in character day by day, and finally to be perfected in the beauty of holiness? Is it not that he may be inwardly empowered to proclaim the glad tidings of the kingdom to the ends of the earth? Very well, then, if this is the case, "let a man examine himself," says Christ. Let him take account of his present condition. Let him look into his heart and lay his finger on his weak points. Every person can discover where his own frailties are, if only he is willing to set himself to the task seriously. This is why those catalogues of sins are read just before the communicants come forward to the table. It is not that the communicants are thought to be guilty of that hideous list of transgressions, but that list describes the condition of the human heart without Christ. It describes the state of mind and heart the communicant wants to get away from. But even the best Christian in the world, as long as he lives, has tendencies which if they were let alone, would lead him back to these sins. Even Paul had to say, when he took an honest survey of his own heart, "I see another law in my members, warring against the law of my mind, and bringing me into captivity to the law of sin which is in my members." When Paul "examined" himself he saw that there were still certain lingering inclinations within him toward the old sins of the flesh—so much so, that he cried out in agony of soul, "O wretched man that I am!" The thought therefore, is this—let every person who proposes to sit at the Lord's table get that black list of sins, with all their hideousness, before his mind, and then let him "examine himself" to see whether he has any tendencies in any of those directions, and if he has, what they are. And it is safe to say that no honest communicant will have to search very long without finding them—oh, how many of them!

This brings us to the second part of the sentence, and particularly to that little word "so." "So" means in such a way. Let a man examine himself and find out where his weaknesses are, and what they are, and then let him eat and drink in such a way as to fortify himslf against those weaknesses for all time to come. Let him eat and drink so as to grow in grace, so as to become a better Christian, so as to fit him better for doing Christ's work in Christ's kingdom. In short, let a man examine his life in such a way as to have the examination terminate in nobility of character.

10. But perhaps you have it on your lips to say, "I am unworthy." Precisely so; otherwise, why should you come either to Christ or to His table? If you were worthy, you could stand on your own worthiness, for we may be sure that God will always regard worthiness with infinite approval. But when a man "examines himself," using the law of holiness as his standard of measurement, worthiness is the one thing which he is satisfied he never had. In fact, he examines himself to find out, if possible, just how deplorably unworthy he is. If he comes to the conclusion that he

is so unworthy that he has nothing of his own to offer, he then, on this very account, has a right to feel that he can eat and drink "worthily," that is, in a worthy manner. The feeling of unworthiness drives us to Him who is worthy, namely, to Christ Jesus. When we examine ourselves so as to make ourselves depend solely on the merits of Christ for acceptance, we may be sure that God will in no wise cast us off. Or, to put it from the other side, if we eat and drink, thinking we are worthy, we condemn ourselves, for then we are claiming to be what we are not. We are not "discerning the Lord's body," which is but to say that we are not keeping before us clearly the fact that Christ gave his body to be nailed on the cross precisely for the purpose of taking away our unworthiness. Conscious unworthiness, therefore, coupled with "a broken and a contrite heart" on account of sin, is not something that should keep us away from the Lord's table, but something rather that should give us encouragement to come, for without it we could only eat and drink "unworthily."

11. Everything revealed in the New Testament concerning the Lord's Supper teaches us that we are treading on holy ground. It is a thing apart, "a garden enclosed." There is nothing promiscuous about it, nothing left at odd ends. It is not anybody's table, or everybody's table, it is "the Lord's table." Then, in keeping with this fact, it is served in the Lord's house; that is to say, by the institution known as the church. Furthermore, since it is the Lord's table spread in the Lord's house, it is placed in charge of the Lord's officers—officers ordained to the oversight of the church, and whose duties reach their highest and holiest climax in guarding the Lord's table. And finally, the Lord's officers, in guarding the Lord's table, are to apply the Lord's law. And "this," we are told, "is the law of the house—Upon the top of the mountain the whole limit thereof round about shall be most holy. Behold, this is THE LAW OF THE HOUSE." Accordingly, when David asks, "Who shall ascend into the hill of the Lord? or who shall stand in His holy place?" he goes on immediately to answer, "He that hath clean hands, and a pure heart; who hath not lifted up his soul unto vanity, nor sworn deceitfully." It is but another way of saying—He whose outward conduct and inward thoughts conform to the law of the house.

The top of the mount of communion, then, is to be "most holy." And the standard of holiness, let it never be overlooked, is to be applied with equal honesty and fidelity, (1) outwardly, in every-day life and conduct, and (2) inwardly, in its bearing on "the thoughts and intents of the heart." Since the officers in the Lord's house cannot apply "the law of the house" inwardly to other men's lives—for no man, of course, can read what is going on in another man's heart—our Lord says, "Let a man examine himself." This inward process of weighing motives, and desires, and purposes, and sincerity, and loyalty, and affection, and things of that character, has to be left to the communicant. No officers in the church can do that for anybody. What the officers can do, however, is to take account of outward things, such as the communicant's profession of faith, and man-

ner of life, and daily conduct. If, for example, an intending communicant were known to the officers to be a person who believed that Jesus Christ was a good man, but not that Jesus Christ is God, they would be under obligation, as faithful servants in the Lord's house, to forbid such a person so long as that continued to be his profession of faith, to take a seat at the Lord's table. And this is one of the kind of things which it is their business to know. Then again, and equally, with respect to the outward conduct and manner of life of intending communicants, the officers must apply "the law of the house," which is summarily comprehended in the ten commandments, Any one who is living in open violation of any one of the ten commandments deprives himself, by that very fact, of any right to sit down at the Lord's table either in our church or in any other church. But, of course, a denomination's officers have no authority beyond their own denomination. They can only prevent violators of the moral law from coming to the Lord's table within the denomination in which they hold their position as officers. But there everything is within the reach of their discipline. If a man violates the law of God, and they know of it before he comes forward to commune, they can prevent him from coming; if his open act of violation does not occur until after the communion occasion, they can call him to account; or, if he is only a visitor from another congregation within the denomination, they can see that he is called to account. Thus they have it within their power to see that the "law of the house" shall be complied with, that on "the top of the mountain the whole limit thereof round about shall be most holy." And we may be sure that they will be held responsible, for of all "the ministers of Christ, and stewards of the mysteries of God" it is required that "a man be found faithful."

12. Of all this there is a striking example in the First Epistle to the Corinthians, the fifth chapter. The whole passage centers round a communion occasion, here referred to as "our passover." Meyers says, "The Supper, therefore, which brought them into fellowship with the body and blood of Christ, could not but present itself to the Christian consciousness as the paschal meal," that is to say, as the real passover. The rendering of this verse in the Revised Version is very accurate, and gives this aspect of the matter the precise emphasis which it has in the Greek text—"For our passover also hath been sacrificed, even Christ." In other words, as Christians "our passover" is the Lord's Supper, which sets forth Christ sacrificed, Christ crucified. The Lord's Supper, therefore, is in the Apostle's thought as he is writing.

Now in this church, at the time in question, there was a man who was guilty of misconduct. In his own opinion he was anything but guilty. He regarded himself as innocent of any transgression that should keep him away from the Lord's table—a circumstance, by the way, which is well worthy of note. The fact was, that he was guilty, whether he thought so or not. Christ does not leave it to the individual to decide such things for himself, as though it were a matter of private judgment; He leaves it to the church. It was within the province of the

church at Corinth to interpret the seventh commandment, meaning of course, to interpret it correctly. It was also within its province to pass judgment on the man's conduct, and in this case, to say that the man was living in violation of the law of God. And it was the duty of the Session at Corinth to act on its own findings, and not on the man's own estimate of his own conduct. As for the man, however, Paul only deals with him incidentally; it is the church that gets the weight of his, and thus also of the Holy Spirit's criticism. "Ye are puffed up," he says. It was the Session that was at fault. It should have seen that the man who "had done this deed" was "taken away from among" them. It was responsible for keeping "the top of the mountain most holy." A man must "examine himself," but the Session must examine him too. And it is not to side-step and shirk its duty, either, as though it were a matter of indifference. The church at Corinth is reprimanded for its leniency—reprimanded by the Holy Spirit, because it had not guarded the Lord's table as it ought to have. The Lord expects the officers in his house to see that all things are done according to the "law of the house."

But Paul is not satisfied to touch the matter in a mere general way; he tells the officers in the Corinthian church exactly what to do, and how to do it. In a word, he directs that Session to constitute, in the name and by the authority of the Lord Jesus Christ, and put the man out. In fact, precisely here is where our Sessions, and Presbyteries, and Synods get their formula for "constituting" themselves into courts, to do the work of the church; or, for that matter, where the whole Presbyterian body gets its formula. An elder, as a private person, has no more authority than any other member of a congregation. It is only when the elders "come together," and unitedly engage to act in the name of the Lord Jesus, and with the power of the Lord Jesus, that their decisions, or findings, or rulings of whatever sort, are entitled to speak with authority. When you have come together, therefore, and constituted yourselves into a court of Christ, says Paul, "purge out the old leaven, that ye may be a new lump, even as ye are unleavened. For our passover also hath been sacrificed, even Christ: wherefore let us keep the feast, not with old leaven, neither with the leaven of malice and wickedness, but with the unleavened bread of sincerity and truth."

13. We are living in an age when unfaithfulness is creeping in at every crevice like a flood. Even the Lord's table, on "the top of the mountain," is in danger at times of being swept away. One is giving up this, another is giving up that, still another is giving up something else, until in many instances it is difficult, without a wide stretch of imagination, to regain the simple but sublime arrangements and surroundings of the "large upper room" in which our blessed Lord instituted the memorial of His love. Even the way in which the Ark of the Covenant was to be handled was prescribed. To touch it was sacrilege. The Lord's Supper is the Ark of our Covenant. Our Friend and Saviour Jesus Christ was at the table; His disciples were at the table with

Him; it was a plain, silent rite, altogether different from "feeding the multitude"—the one thing of its kind for all time to come, a perfect reflection of the wisdom of the "only wise God." The act of rising, and coming away from everything else on earth, and taking a seat, of your own free will, at that holy table, there to commune with Christ and with those who have professed the same allegiance to Christ as you have, has nothing in all the world of human experience to compare with it in grandeur and solemnity. "As for God, His way is perfect." At that table, spread in white, the soul feels itself to be in the immediate presence of Christ, to whom in fervent prayer it cries beseechingly—

"Be thou to me, my Lord, my Guide,
My Friend—yea, everything beside;
But first, last, best, whate'er betide,
Be thou to me my Saviour."

CHAPTER II

THE TERMS OF COMMUNION.

1. Terms of Communion are one and the same with terms of admission into the church; for it is equally correct to say that that which will admit a man to the communion table will admit him into the church, or to say that that which will admit a man into the church will admit him to the communion table. In fact, in one way of looking at it, we let a man into the church in order that he may come to the communion table and partake of the Lord's Supper. What will let a man commune ought to let him into the church.

2. Terms of Communion, therefore, in order to be worthy of acceptance, must be able to commend themselves to the mind and heart as being in complete accord with the teachings of the Bible.

3. The passage of Scripture used by our ministry, almost without exception, from the days of John Knox to the present as authority for terms of communion, has always been the first verse of the eleventh chapter of Revelation: "And there was given me a reed like unto a rod: and the angel stood, saying, Rise, and measure the temple of God, and the altar, and them that worship therein."

4. The first question of the inquiring mind in connection with this verse is—What bearing does it have on the matter of celebrating the Lord's Supper? It certainly says nothing directly about observing this holy sacrament. Why then is it chosen? The answer is, that it does not have any specific reference to a communion occasion, but that it does have reference to life in its entirety. It does not refer to the two or three days in the year when we sit at the Lord's table, but to 365 days, 5 hours, 48 minutes and 46 seconds of every year. It leaves nothing unprovided for, no instant of life that is not to be under inspection. The Session is to keep the church under constant guard. Communion occasions are simply convenient

seasons for hearing the Session's report. It might, with perfect propriety, report on other occasions as well, if there should be any particular reason for doing so. As communion occasions are the times when the church, so to speak, ascends to the top of the mountain, the whole limit of which round about is most holy, they are the ideal moments for the Session to report as to whether it has or has not been faithful in the discharge of its duties. Other things being equal, therefore, the passage suits the case.

5. "Other things being equal"—but are they? It is the Apostle John who is speaking. How can we transfer to the Session the authority committed to him individually? We must remember, however, that the apostles were elders as well as apostles. Speaking of himself, in his Second Epistle, John says, "The elder to the elect lady"; and in his Third Epistle he says again, "The elder unto the well beloved Gaius." And Peter in the fifth chapter of his First Epistle, says, "The elders which are among you I exhort, who also am an elder." And in the Council or Synod of Jerusalem, of which we have the record in the fifteenth chapter of Acts, the apostles and elders stood on the same footing. The determining speech made on that occasion was made by James, and James was not an apostle; the apostle James had been beheaded. From this we infer that in church courts the vote of an elder counted for as much as the vote of an apostle. If, then, we think of John as an "elder," as well as an "Apostle" as the New Testament explicity teaches, that which he was commissioned to do the elders were comissioned to do. Moreover, this agrees exactly with the humble position which John is so careful to assume in this Book. In the first verse of it he tells us that Christ appeared to "his servant John," and in the ninth verse, speaking of himself, he says, "I John, who also am your brother." As an apostle among the apostles John was commissioned to "lay the foundation" of the New Testament church "as a wise masterbuilder"; as an elder among elders he was clothed with authority for the government of the church. The passage, therefore, when carefully weighed, fits the situation to a nicety.

6. More than that—the further we go the better it fits. The command is brief—"Rise, and measure"—but how much it means! To measure the temple was no small undertaking. It would keep a whole group of men busy for many a day. Men are not chosen to the office of elder just that they may sit around and rest themselves. Sometimes it looks as though they seem to think that all they have to do is to handle the elements at the communion table. But the implication here is that they are to be intensely active. They ought to know the Word of God, the system of faith it contains, the manner of worship it prescribes, and the way in which the lives of the church's members are measuring up to the Scriptural standards. The elders are commanded to "rise," that is, to keep on the alert; to "measure," that is, to keep themselves informed with regard to everything that per-

tains to the welfare of the kingdom of Christ. And when this is supplemented, as it should be, by Paul's direction to the Session of the church of Corinth, to exercise discipline wherever the measuring shows a decided discrepancy in the matter of moral conduct, the circuit is complete. Even here "the reed" is "like unto a rod," and the "rod" is for discipline.

7. Now take another look at the verse. It speaks of the standard of measurement—"a reed," a measuring instrument, just as one would speak today of a yardstick. But the measuring instrument for Christian belief, and worship, and character, is the Word of God. So that is the first thought. It speaks again of measuring "the temple." What a fine edifice the temple was! Every stone before it left the quarry, was cut to fit. And when the men on the building put the stones together, every stone filled its place perfectly. In other words, the temple was a structure, planned out in every particular from the very beginning. And more than that, it was the Old Testament picture of God's plan of salvation. That is the second thought. Then the verse speaks of "the altar." This, of course, is but a pictorial way of referring to Christ, the ever-present Master of the house, and the Great Intercessor; for every time the incense was offered on the Golden Altar the Old Testament worshipper was reminded of the coming Messiah, who, because of the violent death He should die to save His people from their sins, would alone have the right and the power, as their Advocate, to present them faultless at a throne of grace. By his reference to the altar of incense, therefore, John depicts the whole work and control and management of the entire church of the living God, as being in the hands of Christ, the only one who can connect men with "the Father of Spirits" and enable them to worship Him "in spirit and in truth." Accordingly, since everything spiritual gets its value and efficiency from His ministrations at a throne of grace, and all worship must reach the Father through Him as He stands at the Golden Altar, the command to "measure the altar" is equivalent to a command to take all these considerations into account. This is the third thought. The last thing of which the verse speaks is the worshippers. John, as the closing verse of this same chapter shows, has in mind "the ark of the covenant" (R. V.). It is thought of here as the New Covenant, the covenant in its latest and last, and consequently in its completed form. Now in order to be a worshipper at all, as everyone knows, a person must enter into covenant with God—the doctrine enunciated in our fourth Term; to be an acceptable worshipper he must be loyal enough to Christ to be willing to suffer for that covenant even to the point of martyrdom—the thought pervading our fifth Term; and to be an effective worshipper he must be courageous enough to make his life tell for righteousness in witnessing for the truth in his own day and on every question that needs his testimony—the truth asserted in our sixth Term. As a suitable text, therefore, to be cited as authority for our Terms of Communion, the first verse of the eleventh chapter of Revelation has no superior, if indeed it has an equal. It covers the case in every particular.

8. With this passage, then, as a starting point, let us take up our first Term of Communion—the "reed like unto a rod." No one can get into our church without making "an acknowledgment of the Scripture of the Old and New Testaments to be the Word of God, and the only rule of faith and manners." That little word "rule" is interesting. Behind it is the Latin word regula, which we have in our words "regulation" and "regulate." The Bible, the Term affirms, is the Word of God, and the "only" standard for regulation of faith and conduct.

Of course, the Bible is not the "only" measuring instrument that has ever been tried. From time to time men have devised certain substitutes and tested them out. The first and most natural one is what we may call individual judgment, or private opinion. It is a common fault of man, as man, to think of himself more highly than he ought to think. His private opinion of himself and his capacity to manage his own affairs, he never seems to underestimate. A man of this kind thinks he knows enough to get along without the Bible. He is like the people in the day of the Judges, when "every man did that which was right in his own eyes," only to find out, eventually, that by pursuing such a course he was always doing that which "was evil in the sight of the Lord." The Bible tells us explicitly that "it is not in man that walketh to direct his steps." And when we look around and see what a dismal failure men make of life when they try to "go it alone," and depend for guidance on nothing but their own deficient intellects, the folly of their course is so apparent that it becomes impossible not to note it. Wreckage washed ashore tells its own tale. All who have trusted to their own insight and ingenuity have gone down in the storm. "Poor souls! they perished."

From "private opinion" it is but a step to "public opinion," where a person passes over from the question, "What do I think? to the other question, "What will my neighbors think?" Like Gradgrind in "Hard Times" there are always some men and women in the world who are forever asking, "What will Mr. Bounderby say?" But when, in all the history of recorded time, was "public opinion" ever a reliable guide, and particularly in matters of morals and religion? Whenever anyone takes "public opinion" as his instrument of measurement and manual of guidance, it is impossible for him to go farther astray. Surely it requires no effort in thinking to perceive the force of the command—"Thou shalt not follow a multitude to do evil." If a man wants to go wrong, about all he needs to do is to find out the opinion of the multitude and then follow it. "Public opinion" but lights the way to "the everlasting bond fire."

Leaving the world behind us now, the next step is to look for guidance to Christian opinion, thus making the church the instrument of measurement. But there are more churches than one. Accordingly the first thing an intelligent person has to do is to set himself to the task of measuring the churches. Yet this he cannot do without a standard. Where churches differ, the question is—Which is right and which is wrong? And even the church as a whole may be wide of the mark in some respects.

However good its members may be, or aim to be, they are at best but finite creatures. They may be the excellent of the earth, but as long as they are finite, "measuring themselves by themselves, and comparing themselves among themselves," as Paul says, is "not wise." The church's opinion may be right, but where it is, it is precisely because the opinion is not its own, but God's. The church, therfore, good and all as it is, is not the measuring instrument; on the other hand, it is itself the thing that is to be measured. Self-evidently it cannot be its own yardstick.

For the sake of completeness one other so-called standard will have to be mentioned, namely, the mind or opinion, or rather the pronouncements, of the Pope. For the Roman Catholic church his word is final. When he speaks with authority—excathedra, as they say—he is infallible, according to their notions. Paul, taking account of facts as they were shaping themselves right around him in his own day, and looking into the future, and by the help of the Holy Spirit putting two and two together, supplied the church beforehand with a spiritual photograph of this usurper of authority, so that he could be recognized on his arrival, and detected in his deceptions. He calls him "the man of sin" who "sitteth in the temple of God, setting himself forth as God" (R. V.). But such a counterfeit as a man of sin, claiming to be God, will not be likely to deceive any inteligent reader of the Bible. It ought not to be hard to find a better measuring instrument than "the son of perdition" is.

Private opinion, and public opinion, and Christian opinion, and papal opinion, then, are not instruments of measurement, but things to be measured. And the standard for measuring them is the Word of God. The only infallible thing in this world is the INFALLIBLE BOOK. To judge by the Bible is to judge by THE OPINION OF GOD. By our first term of communion, therefore, we require every one who would become a member of our church to ACKNOWLEDGE—and of course by that we mean to acknowledge sincerely—that God's opinion is the only opinion that counts, and that he, as an applicant for admission, has taken that opinion, as recorded in the Bible, as the only standard for the regulation of his faith and conduct. In a word, by our first Term of Communion we pin ourselves, and all who wish to unite with us, once for all and unconditionally to the Bible which, since it is "the Word of God," is the "only rule of faith and manners."

9. Now, with the "reed" in our hand as the standard of measurement, the next thing to do is to take the dimensions of "the temple," or system of faith. This is no mere matter of fancy; it is naked truth in its simplicity. The temple had its outer Court, which contained the altar of burnt offering and the laver—a picture of the Messiah who, by His death, was to purchase redemption for His people, and of the work of the Spirit by whom the purchased redemption was to be brought home to the soul. Beyond the Outer Court was the Holy Place, which contained the "table of shew-bread" the "altar of incense,," and the "golden candlesticks"—a picture of how a person, once re-

deemed, was to grow in grace and fulfill the functions of the regenerate life, namely, by feeding on the "Bread of Heaven," and keeping in touch with the "Throne of Grace," and letting his light "shine" in the world. Still further within was the Holiest of all, signifying the Blessed Presence into which men enter, as did the "Forerunner," when the godly life on earth is finished. The temple was a material structure setting forth a spiritual portrait of the plan and work of redemption. John, then, was to "measure the temple" not to make sure that the temple was right, but to make sure that the thought which he himself had CONCERNING the temple was right; not to ascertain whether the system of grace was perfect, but to ascertain whether his own conception of the system of grace was perfect.

There are many views of the plan of salvation, and these views are embodied in a variety of creeds. Which creed is right, or makes the nearest approach to being right? It becomes the duty of every Christian to take the Word of God as his instrument of measurement and survey the creeds. And this duty, of course, belongs in a special manner to the officers of the church. As a church, we, of the Reformed Presbyterian persuasion, are convinced that the best portrait of the plan of salvation ever framed by human intelligence is the one we have before us in our Confession of Faith and Catechisms. As Christians, therefore, we ought to survey it frequently and keep it fresh in our memory. In our judgment it tallies point for point with the teachings of the Word. And since this is true, we find ourselves bound to make, and to require those who would like to unite with us to make, "an acknowledgment that the whole doctrine of the Westminster Confession of Faith, and the Catechisms, Larger and Shorter, are agreeable unto, and founded upon, the Scriptures." In other words, when we measure our system of faith with the "reed like unto a rod," we find that what we have is, for substance, the very thing that God revealed. This being so, we require this "acknowledgment" as a condition of admission into our church.

What we say, therefore, by our Second Term of Communion is, that these documents contain the truest conception of the plan of salvation that has ever as yet been drawn up by any body of men, and that the truest conception of the plan of salvation is what all Christians ought to hold.

10. Our third Term of Communion centers in the matter of the government and worship of the church. In these two things all the other provisions for man's salvation come, as it were, to a focus. First of all, everything must be under the management of Christ, for He is "the head of the church." Moreover, His arrangements are perfectly plain. Nothing in Scripture is more clearly asserted than that the ruling officers in the New Testament church were elders. Each particular congregation had its Session, for Paul directed Titus to "set in order" the things that were wanting and "ordain elders in every city," even as he and Barnabas had done on their Missionary Tour, where, as Luke tells us in the Acts, they ordained "elders in every church." Above the individual congregations there was

the Presbytery, for Paul informs us that Timothy was set apart to the ministry by "the laying on of hands of the Presbytery." Still higher than the Presbyteries was the Synod or General Assembly. To this, when it met in Jerusalem, as recorded in the Fifteenth of Acts, "Paul and Barnabas, and certain others of the elders of Antioch, were sent as delegates; and when the Synod, "being assembled with one accord," finally came to a conclusion on the subject in question, it published its action as the verdict of "the whole church." In the order of history, therefore, the Presbyterian church was the first church, the original church, the church which Christ, "the head of the church," established through the agency of His apostles; and consequently the Presbyterian form of church government is the only form that can justly claim a "divine right" as its reason for existence. Episcopacy did not come into being until at least a century after the death of the Apostle John, who was the last of the Apostles, and who lived until about 100 A. D. It was fully two or three hundred years after Christ before "this great corruption of the Christian system" as Neander calls it, had become firmly rooted—a system, as he adds, which is but "a carnal perversion of the true idea of the Christian church." And the Papal system is still later, for it grew out of the Episcopal. For a while the Bishops were equal, but as time progressed the "primacy" was given to the Bishop of Rome, who came to be called the Pope. In the Presbyterian form of church government, therefore, we have the form which the Lord Jesus Himself authorized His Apostles to establish. Later forms are fungous growths, mere human inventions without any warrant higher than the finite mind.

But the management or government of the church, it must always be remembered, was prescribed by the Holy Spirit with a view to providing the soul with an acceptable method of worshipping God. Only a veil separated the "altar of incense" from the Holy of holies, in which was the Mercy Seat, the throne of the invisible God.

Consequently the "altar of incense" was the nearest possible approach the worshipper could make to Jehovah short of entering "the Holiest of all"—an event which could never take place, as the worshipper was carefully taught, except through the mediation of the Great High Priest. Our Lord Himself puts the thought into New Testament language when He says, "I am the way, the truth, and the life: no man cometh unto the Father, but by me." It is He who stands at the "golden altar" as our Great Intercessor who alone can make worship acceptable. When John was told to "measure the altar," therefore, all this truth would come home to his mind. The church was to be managed so that its members could "worship the Father in spirit and in truth"; only Christ could do it; everything accordingly must conform to His directions.

Now the Wesminster Assembly, besides preparing the Confession of Faith and the Catechisms, drew up another document called "The Form of Presbyterial Church Government," and still another called "The Directory for the Public Worship of God."

In the former of these it applies the measuring "reed" and finds that the Presbyterian form of church government is the only kind that the Bible prescribes; in the latter, by applying the same instrument, it finds that the only kind of worship which God has promised to accept is the kind that He Himself has made provision for and given His sanction to—the kind namely, that is purely spiritual, since God Himself "is a Spirit: and they that worship Him must worship Him in spirit and in truth." With these facts before it our church requires all who would come into its membership to make "an acknowledgment of the divine right of one unalterable form of church government and manner of worship—and that these are, for substance, justly exhibited in that form of church government and directory for Worship agreed upon by the assembly of divines at Westminster, as they were received by the church of Scotland."

11. Our Fourth Term of Communion is "an acknowledgement of public covenanting as an ordinance of God to be observed by churches and nations; and of the perpetual obligation of public covenants; and of the obligation upon this church of the covenant entered into in 1871, in which are embodied the engagements of the National Covenant of Scotland and of the Solemn League and Covenant, so far as applicable in this land."

By a covenant, such as this Term has in view, we mean a formal agreement made by man, to live for God. Such an agreement, to be of any value, must, of course, be sincere, and should contain, in particular—(1) a confession of sin and utter unworthiness; (2) a declaration of our sense of dependence; (3) an acknowledgment of our need; (4) a plea for grace, mercy and peace through the merits of the Lord Jesus Christ; (5) a profession of loyalty to our crucified and risen Saviour and ascended Lord, coupled with a definite promise to take His holy Word as our source of comfort and rule of obedience; (6) a programme of action drawn up in such a way as to enable us to do our work in the world to the greatest possible advantage of the Kingdom of God.

What would happen if all churches and nations were to enter into covenants of such a character in the proper spirit? Or rather, what would not happen? As Isaiah says, instead of the thorn would come up the fir tree, and instead of the briar the myrtle. Men the world over would give up the thought of trying to "gather grapes of thorns, or figs of thistles." History would move forward in harmony with the teachings of the Holy Spirit. The earth would come to be peopled, prevailingly at least, by "the ransomed of the Lord"; wickedness in shame would hide its head; sorrow and sighing would flee away.

Scotland especially is noted for its Covenants. As a mode of expressing religious conviction and resolution they have made that land illustrious. As a church we are of Scotch lineage. What they bound themselves to do for the sake of Christ, we are bound to do. If I agree, for value received, to pay my neighbor a thousand dollars a year for ten years, and in the meantime die, my heirs are under just as much obligation

to pay the remaining installments as they come due as I would have been had I lived until the last dollar had been paid. The obligation is continuous. So it is with religious covenants; the obligation is "perpetual." In 1871 we renewed the covenants of Scotland, and embodied all their provisions, "so far as applicable in this land," in one of our own. We renew this Covenant in a formal manner every time we come to the communion table. By so doing we put ourselves under all the great obligations which our forefathers so nobly assumed in those dark days when to do it placed them in jeopardy to their lives every hour. Thus the centuries with their splendid cloud of witnesses, are looking down upon us and urging us to be true to our covenant obligations.

As worshippers, then, we, by our Fourth Term of Communion, put ourselves under oath, in "the Great and Dreadful Name of the Lord our God," to conduct our lives in accordance with the requirements of the three preceding Terms. In fact, it is only by our fidelity to this Fourth Term as it embodies the other three, that we become acceptable worshippers at all. What we acknowledged in those we acknowledge in this one; here, however, in addition to acknowledging we covenant to do. In other words, we now arrive at the razor edge of an explicit acceptance of Christ, and declare that from this point on, at least, we shall live for Him and not for another.

12. But what ideal shall we set before us in the matter of keeping covenant? What shall be the test of our fidelity? Shall it be mere convenience? Shall it be temporal prosperity? Shall it be social standing? popular applause? prestige? What shall it be? To such questions our Fifth Term of Communion replies that, for one thing, we have "a noble example" confronting us "in the faithful contendings of the martyrs of Jesus." Martyrdom, that is to say, is the real test of covenant-keeping. Rather than renounce the truth a genuine Christian will be willing to die for it. And how many thousands and hundreds of thousands of just such unconquerable men and women, yes, and oftentimes little children, have calmly allowed themselves to be slaughtered rather than recede one iota from what they believed to be the truth! Surely loyalty like that furnishes "a noble example for us and our posterity to follow in contending for all divine truth, and in testifying against all contrary evils which may exist in the corrupt constitutions of either church or state."

Not only individuals, however, but churches as well, supply us with noble examples. The Reformation churches that took the Covenants in Britian and Ireland, and remained true to them, are worthy of honor and imitation. These churches contended against paganism pure and simple—that is, against the superstitions and the immoralities of the outlying districts of heathendom which had not as yet come into contact with the Christian religion; also against Popery, the deliberate perversion of the Christian religion; and equally against Prelacy, which did little more than transfer the "primacy" from the Pope to the British Sovereign, in this way corrupting both

church and state. In Great Britain the "Crown" is the "head of the church," a fact which puts Great Britain under an immoral constitution of civil government. CHRIST is the head of the church. To usurp His place is to dishonor His blessed Name. "The present Reformed Covenanted churches in Britain and Ireland" have testified all along, and are still testifying, against this piece of effrontery, and in doing so furnish us and our posterity with a noble example in opposing similar evils. They are showing us how to keep covenant.

Furthermore, they have never been willing to mince matters. They carry the battle to the gates. Here we come upon what the Term calls "Erastian tolerations." There was an opinion abroad in the days of Erastus, that all matters, whether of church or state, ought to be under one supreme control. The Roman Catholics held that that control ought to be in the hands of the Pope, which would make the Catholic church supreme, and the state its humble creature. Erastus held that the supreme control ought to be in the hands of the state and that the civil magistrate, accordingly, had a right to interfere and dictate in the affairs of the church. Both positions were wrong. The church and the state, as divinely instituted, are equals. Each is responsible under God for taking care of its own affairs, without interference from the other. Of course, they ought to co-operate wherever it is advisable and advantageous to do so. There should be no friction between them; and if both were idealy constituted, and were operated according to divine directions, there could be none. Our Covenanted churches on the other side grasped this truth, and were unwilling to tolerate anything like Erastianism—anything, that is to say, that bore even the semblance of allowing the civil magistrate to use his authority in the church. And now, what these men contended for, and contended for in the face of determined "persecutions," we enjoy in our country without ever dreaming that our liberties cost our ancestors even so much as a drop of blood. What church on this side ever has to await the coming of a civil officer to convene its assemblies, and grant them authority to proceed with their work, and then, after their work is done, has to await the same officer's convenience to dismiss them? Few things in church affairs should make us happier or more grateful today than just the fact that THE PRESENT REFORMED COVENANTED CHURCHES IN BRITAIN AND IRELAND contended faithfully against "ALL ERASTIAN TOLERATIONS." A knowledge of the struggles of the Covenanters in Scotland, England and Ireland cannot possibly do otherwise than awaken in their true descendants "an approbation of the faithful contendings of the martyrs of Jesus, and of the present Reformed Covenanted churches in Britain and Ireland, against Paganism, Popery, and Prelacy, and against immoral constitutions of civil government, together with all Erastian tolerations and persecutions which flow therefrom, as containing a noble example for us and our posterity to follow in contending for all divine truth, and in testifying against all contrary evils which may exist in the corrupt constitutions of either church or state."

13. In our Sixth Term of Communion all that precedes it is brought to a climax. We have acknowledged that the Word of God is the only standard by which to determine what we ought to believe and how we ought to live. We have acknowledged that the Confession of Faith and the Catechisms afford us the best interpretation of the Word of God that human reason has yet been able to produce. We have acknowledged that "The Form of Presbyterial Church-Government" and "The Directory for the Public Worship of God," drawn up at Westminster, set forth the Scriptural mode of church government and manner of worship. We have acknowledged that church and state—as well, of course, as individuals—ought to enter into public covenant with God and engage to live for His glory. We have professed our approbation of the way in which the martyrs kept their covenants, and of the way in which our Covenanted Brethren across the sea are keeping them yet. This brings us to our Sixth Term, by which we profess our approbation of the way in which our own church in North America has undertaken to continue and carry on the work of Christ inaugurated, and entrusted to the children of God, from the foundation of the world.

Really our Sixth Term is a piece of art. Its subject matter is "The Declaration and Testimony." Now the "Declaration and Testimony" consists of three parts. The first part gives a brief history of the church of God on earth. Thus we begin with the beginning. The second part sets forth the doctrines and principles of the plan of salvation as we believe them to be taught in the Scriptures. This anchors us to the Bible. The third part enumerates the "errors" that have prevailed from time to time, and still prevail, concerning those doctrines and principles, and enlists us against them. This puts us on the WITNESS STAND. Regularly at the close of every chapter in the "Declaration and Testimony" this sentence occurs—"We therefore condemn the following errors, and testify against all who maintain them." Thus the "Declaration and Testimony" is a wholly different instrument from the "Confession of Faith." In the "Confession" the doctrine is stated, and the Scripture on which it is based is cited, and there the matter ends. It is a mere matter of interpretation. In the "Declaration and Testimony," as the very title implies, the doctrine is stated and the Scripture cited with a view to using it in particular instances "in defense of truth and in opposition to error." The fact is, there are a hundred and ninty-nine digressions from Scriptural truth, specifically mentioned in our "Declaration and Testimony," against which we pledge ourselves to take the "stand" whenever and wherever the occasion calls for the services of a good and faithful witness. As the "errors" enumerated, however, are inferences or deductions from the "doctrines" set forth, and are therefore different by one remove from the doctrines themselves, being assertions not of the infinite but of the finite mind, the Term was in need of being stated with exceptional care. It will be noted, accordingly, that it does not require us to assent unconditionally to the things which the human mind has reasoned out, no matter how firmly the church may be-

lieve them to be true, but only to the "doctrines." By implication, of course, we approve of the "doctrines," we disapprove of their opposites; yet the church, out of reverence for the Word of God, is satisfied that the disapproval shall be by implication alone. How finely the Term is worded, and what a field of labor it outlines for us all—"An approbation of the doctrines contained in the Declaration and Testimony of the Reformed Presbyterian church in North America, in defense of truth, and in opposition to error!"

The reed, the temple, the altar, the worshipper. The Bible, the system of grace, the manner of worship, the believer—thought of as a person who enters into covenant with God, in the spirit of the martyrs, with a view to bearing witness to the truth, always and everywhere as it is in Jesus. "And there was given me a reed like unto a rod: and the angel stood, saying, Rise, and measure the temple of God, and the altar, and them that worship therein." Could anything be more complete?

14. These, then, are the Terms which bind us together into a church by ourselves. If they accord with the Scriptures, we have a right to exist; and in addition to that, all other churches ought to accept them as heartily as we do. They "form the bonds of our ecclesiastical union;" and if we are right in this, they ought to form the bonds for the "ecclesiastical union" of all other churches as well. If we ought to stand or fall by them, others ought to stand or fall by them. This is why we set them down as "terms" or conditions of admission into the church. For if the positions are Scriptural, and all men should hold them, why should we not ask those who desire to unite with us to hold them, and require them to do so? We ought to take our stand before the whole world. We ought to take it courageously. And we ought not to be ashamed of its implications or waver when the test comes. Let us not overlook the calm resolve and heroic challenge embedded in that quiet closing assertion, that these Terms "form the bonds of our ecclesiastical union." Rightly understood it announces to the whole wide world, with all its churches that with the Bible in our hand and our lives hid with Christ in God we will move forward, by divine grace, and await results, humbly, cheerfully—a body of believers undisturbed by opposition and "peacefully invincible."

"A regular life and conversation"—notice that little regula once more— that is to say, a life "regulated" by what these Terms demand, coupled with a deportment in keeping with the dignity of our "high calling," "together with due subordination in the Lord to the authority of the Synod of the Reformed Presbyterian church in North America," is the kind of life that must be lived, if we mean to complete the edifice as its Architect designed, and to do the work that falls to us within its hallowed walls, "in good form and order." In a word, these are noble principles, and they ought to be adorned by noble lives.

CHAPTER III

SUGGESTIVE QUESTIONS AND ANSWERS WITH A VIEW TO CHURCH MEMBERSHIP

Two things ought to be noticed just at the very start. One is that these questions and answers are only "suggestive." The chief purpose is to give the young people of the church some idea of what they are expected to know and do when they decide to make a profession of faith. The thought is that if they can answer these questions satisfactorily, they can easily answer any questions which any pastor or session will ever be likely to ask them.

The other thing to be noticed is, that some of the questions in this chapter are not answered. Usually the reason for this is that these questions have to be answered by what is in the heart, and as no one knows what is in another's heart every person has to answer them for himself, as his own heart directs. In other instances the answers are either self-evident or are implied in the next question following.

PERSONAL.

1. Do you feel in your heart that you love the Lord Jesus?
2. Do you feel that it is your love of Him that makes you want to unite with the church?
3. Are you taking this step of your own free will, simply because you want to?
4. Do you feel that the Lord Jesus wants you to come to Him?
5. Are you anxious to honor Him in every way you can, and to take Him as your Saviour and Companion and Friend through life?

BIBLICAL.

1. To what Book do we have to go to learn about the Christian Religion?
2. Does the Bible contain all that men need to know about the way of salvation?
3. Is it right to add anything to the Bible's teaching about the Christian religion, or to take anything away from it?

For the Bible's answer turn to Deuteronomy 4:2, and to Revelation 22:18-19.

4. What is the Bible?

It is the Word of God.

5. Is the Word of God a perfect guide of life?

Yes, it furnishes the perfect and only standard for measuring what we ought to believe and what we ought to do.

6. Do you believe the whole Bible to be the Word of God?
7. Do you agree to accept what the Bible teaches, and to take it into your life to live by it?

DOCTRINAL.

1. What do we mean by a Bible doctrine.

A Bible doctrine is simply what the Bible teaches us about some particular truth.

2. Where can we find the Bible doctrines very carefully stated and explained?

(1.) In the Shorter Catechism. (2.) In the larger Catechism. (3.) In the Confession of Faith. (4.) In our Testimony.

3. What do these documents aim to do for the Bible?

They aim to make its teachings plain.

4. What is the Bible doctrine about man?

The Bible teaches that man, when he was first created, was a holy being, made " in the image of God."

5. How did God deal with man before man became a sinner?

He made a bargain or agreement with him,which is commonly called the Covenant of Works.

6. What do we mean by the Covenant of Works?

It is like this: God and man entered into an agreement; God was to sustain man and provide him with everything he needed; man was to obey God in all things and always; thus man was to live by his "good works;" if he would continue to obey, and would never sin, his "good works" would always be enough to make him perfectly happy.

7. In this Covenant, on whom did everything depend—on man or on God?

On man; for God, of course, could not sin, and He had already given man the power to obey or not to obey; so that man had to choose, and everything accordingly depended on the choice he would make.

8. When man disobeyed God and broke the Covenant, in what condition did he find himself?

He found that he had become a sinner; that he had begun to hate God; that he was under a dark cloud of wrath; and that he was condemned to die and to perish forever.

9. What do we mean by the Covenant of Grace?

It is like this: Grace is the love of God going out to those who are not worthy of it; when man sinned he became unworthy of God; while he was in this unworthy and lost condition, God came down and made another agreement with him, and this second agreement is called the Covenant of Grace.

10. In this Covenant, on whom does everything depend—on man or on God?

On God; for by sinning man lost his power to do right, and his desire to do right, so that in the matter of pleasing God he became wholly helpless.

11. What did God do to save man from his lost condition?

He first promised to send, and afterwards did send, His Son, the Lord Jesus Christ, into the world to become a Saviour.

12. How does this Saviour become our Saviour?

He becomes ours when we accept Him as our Substitute.

13. Just what is meant by accepting Christ as our Substitute?

It is like this: Every day of my life is marred by sin, whereas every day of Christ's life was lived in perfect holiness; when I offer God Christ's holy life instead of my sinful one, and God accepts it, then Christ takes my place before God and becomes my Substitute. Again, I cannot pay the penalty of the

sins I commit; no one but God can pay that penalty, for that penalty is infinite; but Christ is God; by His death on the cross He paid that penalty; so when God sets the penalty of my sin to the account of Jesus Christ and lets me go free, Christ becomes my Substitute in this respect also. In other words, when Christ becomes my Substitute God saves me because of Christ—because of the life Christ lived, because of the death Christ died and because of what Christ does for me, and will continue to do for me, all the days of my life.

14. What then must anyone do to be saved?

He must come to the throne of grace and pray, like the Publican, "God be merciful to me, a sinner."

15. Can a man pray even such a prayer as this unless he has desire and willingness to do it?

No.

16. By whom can this desire and willingness be awakened?

By God alone.

17. What truth ought this fact to fasten in our minds?

The central truth of the Covenant of Grace—that salvation is wholly of God.

SACRAMENTAL.

1. What is a sacrament?

A sacrament is an oath, or vow, taken in the presence of a congregation of professing Christians who have assembled for public worship.

2. Is there any obscure, hidden or mystic meaning in the sacrament?

None whatsoever.

3. How many sacraments are there?

Two.

4. What are they?

Baptism and the Lord's Supper.

5. When parents present their children for baptism, what does the sacrament mean?

It means, if we may venture to condense it into a single statement that those parents, standing before a congregation of Christians, assembled for worship, are willing and ready to put themselves under a solemn oath or vow, in the sight of God, to do all they can to bring their children into touch with Jesus Christ as the Saviour of sinners.

6. What, in a sentence, is the meaning of the sacrament of the Lord's Supper?

It means that we are willing and ready under the eye of God, and in the presence of a congregation of Christians, assembled for worship, to put ourselves under oath to keep Christ, and what He did for us, in our memories; and to dedicate ourselves anew to Him and to His service, for time and for eternity.

7. Is Christ present in the sacrament of the Lord's Supper?

Yes.

8. Is He present in the bread?

No.

9. Is He present in the wine?

No.

10. How and where is He present then?

He is present in the heart of everyone who eats of that bread and drinks of that wine in a worthy manner.

11. When we take that bread in our hands, what are we to think about?

About the body of Christ.

12. When we take the cup, what are we to think about?

About the blood of Christ.

13. When we see that bread broken, what are we to think about?

About Christ's body as it was broken, or crucified, on the cross.

14. When we see the wine poured out, what are we to think about?

About the way in which Christ's blood was poured out on the cross for the remission of our sins.

15. Putting these things together, then, what should it mean to us to sit at the Lord's table, and eat and drink in His presence?

It should mean that we have resolved to feed the soul on the provisions set before us in the suffering and death of the Lord Jesus; that we have made up our minds to live in reliance on Him as our present and everlasting Saviour; and that we have engaged ourselves to labor for Him and to be loyal to Him as long as we live.

PRACTICAL.

1. In what ways should a public profession of faith produce good results in daily life?

By making us increasingly careful to honor Christ in the heart, in the home, in the church, and in the state.

2. How should it help one personally, in "the hidden man of the heart?"

It should regulate the working of the mind, so that the first question raised will always be—Is this plan of life, or this object of thought, or this word I am about to speak, or this deed I am about to do, of such a character as would recommend itself to the mind of Christ? It should implant the desire, ever more and more deeply, to distinguish clearly, in all things, between right and wrong, and should serve to strengthen the conviction, which no soul can ever entirely get away from, that the right course ought always, and the wrong ought never, to be followed. It should encourage and impel the soul to seek, without ceasing, the aid of the Holy Spirit, in order that the life-work may be under the constant direction of the Father of lights, and, through the merits and mediation of Christ, may meet with His approval.

Thus a sincere profession of faith places everyone who makes it on a high plane of living. It has the effect of quickening the intellect, the feelings and the will in the way of righteousness. Under its influence occupations are chosen in the fear of God; duties are performed according to the divine standard of honesty and fidelity; and sports, outings, games, recreations and diversions, by whatever names they may be called, are countenanced and participated in only in so far as they

will in no wise injure, or bring discredit upon, the cause of Christ. In a word, the continous prayer in the true believer's soul is the prayer of David, "Let the words of my mouth, and the meditation of my heart, be acceptable in thy sight, O Lord, my strength, and my Redeemer."

3. How should a profession of faith affect one's life in the home?

It should serve to keep unselfishness before the mind as the ideal kind of life; for how can anyone be an intimate companion of Christ without constantly cultivating an amiable disposition, and growing in the grace of kind-heartedness? True fellowship with the Lord Jesus will enable us to conduct ourselves towards the other members of the family, so that our absence from home, or even the possibility of it would create a deep sense of loss, and a feeling of profound regret at the thought of parting or of remaining apart. Christianity makes the individual seek the welfare of everyone within the divinely drawn circumference of the domestic circle.

4. How should a profession of faith affect one's life in the church?

It should inspire every one who makes it to be faithful and punctual in his attendance on the ordinances of public and social worship. It should fill the soul with an unquenchable zeal to become equipped to assume places and positions of responsibility and trust, so as to make the life tell, in the most efficient ways possible, for the spread of the gospel. It should make us so loyal to Christ that we would be willing to die a martyr's death rather than allow the church, which He died to establish, to fall away from the truth or to do anything that would tend to tarnish the purity of its worship.

5. What are some of the more prominent teachings of the Bible for which the church, as a church, ought to stand, and for which our Church in particular does stand?

(1) That there are three Persons in the Godhead, the Father, the Son, and the Holy Spirit.

(2) That Jesus Christ is God.

(3) That man was created in the image of God, and was consequently, at the outset, as holy in character and life as God Himself.

(4) That man, by his own act, became a sinner, and, by becoming a sinner, made it impossible for himself to save himself.

(5) That man's only hope of salvation is in Christ Jesus, who came in the flesh, lived on earth, and died on the cross, to save sinners from their sins.

(6) That it is the Holy Spirit's work to apply to the soul the redemption purchased by Jesus Christ, our Lord and Saviour.

(7) That it is through the church of the living God that the work of redemption is to be carried forward in the world.

(8) That it is the duty of the church to worship God "in spirit and in truth," and to be always on its guard to keep its doctrines and manner of worship pure.

6. In what respects does a profession of faith in our

church differ from a profession of faith in other churches, as touching the matter and manner of worship?

It binds us to the exclusive use of the Psalms in divine worship, and to the singing of the Psalms without the use of any instruments of music.

7. Why does it bind us to the use of the Psalms alone in singing praise to God?

Because there is no instruction in the Bible to sing anything else, and by the Bible's own Principle everything else is therefore excluded.

8. What about those two places in the New Testament which speak of "Psalms and Hymns and spiritual Songs"—Ephesians 5:19 and Colossians 3:16?

The Ephesians and Colossians used the Greek Version of the Bible, much as we use the English Version nowadays; and in the Greek Version those three words—Psalms, Hymns, and Songs—appear as titles of the Book of Psalms, as found in the Old Testament; so that those very three words teach us that the New Testament church was directed by the Holy Spirit to sing the Psalms of the Bible in the worship of God.

9. Why does our profession of faith bind us to exclude instrumental music in our singing of praise?

Because, apart from public processions, instruments of music were never used, except by the Levites, in the temple worship, at the altar of burnt offering, while the sacrifice was being consumed—as shown, for example, in Second Chronicles 29:25-28. Thus instruments were a part of the typical worship of the temple, and when it fulfilled and finished its purpose in the death of Christ on Calvary, and was therefore abolished as we are taught from the whole Epistle to the Hebrews, the instruments naturally, since they were bound up in it, shared the same fate. They were set aside when that in connection with which they were used was set aside.

The New Testament worship, therefore, was not modelled after the fashion of the temple worship, but after the fashion of the synagogue worship; and no instruments of music were ever used in the synagogues in the days of Christ and the apostles. Consequently, since the pattern, according to which the Holy Spirit directed the apostles to model the New Testament worship, contains no provisions for the use of musical instruments in divine worship, their introduction is unwarranted. They are an intrusion, a human addition to a divine programme. In the synagogues, when Paul and the other apostles were organizing the church for its final work in the world, the Psalms alone were sung in the worship of God, and always without the use of instruments; and as no one has any right to make any departure from the Scriptural standard, what they did is what ought to be done today.

In a word, a profession of faith should connect us with the church of Jesus Christ in such a way as to make us zealous for the truth, the whole truth, and nothing but the truth, as it has been revealed to us by the Holy Spirit in the Scriptures.

10. How should a profession of faith affect one's life as a citizen?

It should serve to enlist every noble quality of the soul in

behalf of the state or nation in which the citizen resides and of all other nations as well.

11. What one thing above all others determines the character of a nation and paves the way for its well being on the one hand, or its undoing on the other?

Its attitude toward God.

12. What should be its attitude toward God in order to insure its well being?

It should sincerely believe and acknowledge three things: (1) That it has its right to exist, and receives all its authority, from God; (2) That God deals with nations, as with men, through His Son, Jesus Christ, the King; (3) That the Bible, written under the guidance and inspiration of the Holy Spirit, is the only book that can teach nations how to keep in "the paths of righteousness."

13. What part of a Constitution is the proper place to make such a recognition?

The Preamble, or as it is sometimes called, the Enacting Clause.

14. Is there any specific example of a Preamble that would answer to the three requirements that have just been mentioned?

Yes; the Preamble to Rhode Island's Compact of Government used to read: "We whose names are underwritten do hereby solemnly, in the presence of Jehovah, incorporate ourselves into a body politic; and, as He shall help, will submit our persons, lives, and estates unto our Lord Jesus Christ, the King of kings and Lord of lords, and to all those perfect and absolute laws of His given to us in His Holy Word of truth to be judged and guided thereby."

15. Is there any marked difference between that Preamble and this: "We the people of the United States, in order to form a more perfect union, establish justice, insure domestic tranquility, provide for the common defense, promote the general welfare, and secure the blessings of liberty to ourselves and our posterity, do ordain and establish this Constiution for the United States of America?"

16. In your judgment which of the two would be likely to commend itself the more favorably to God and the Lord Jesus Christ?

17. What are some of the principal passages to prove that the former of these two Preambles is right in its attitude toward God, and that the latter is wrong?

(1) The Second Psalm throughout; especially the words, "Kiss the Son"—which constitute an explicit command to the nations of the earth to acknowledge Christ sincerely, devoutly, and devotedly.

(2) "The government shall be upon His shoulder." "Of the increase of His government and peace there shall be no end." Isaiah 9:6,7.

(3) "Blessed is the nation whose God is the Lord." Psalm 33:12.

(4) "Jesus Christ, . . . the blessed and only Potentate, the King of kings and Lord of lords." I Timothy 6:15.

(5) "The Lord is our Judge"—He is at the head of the judicial department of civil affairs; "The Lord is our Lawgiver" —He is at the head of the legislative department; "The Lord is our King"—He is at the head of the executive department. Isaiah 33:22.

(6) When Satan offered the Lord Jesus dominion over the nations of the earth on other terms than loyalty to the Father, Jesus said, "It is written, Thou shalt worship the Lord thy God, and Him only shalt thou serve." Matthew 4:10.

(7) "Render . . . unto God the things that are God's." Matthew 22:21.

(8) Then, as to the use of the Word of God, read Deuteronomy 17:18-20—a passage which contains instructions as binding on rulers today, and as indispensable to good government at the present time, as they were the moment they were first uttered.

18. Does the Constitution of the United States, as it now stands, measure up with such passages as the foregoing?

19. Ought it to?

20. If the Bible teaches that nations ought to recognize Christ as King and our nation does not so recognize Him, in what situation does such a fact place anyone who proposes above all things to be loyal to Christ?

It places a man in the position where his first duty is to tell the truth about the situation in a clear, kindly, courageous manner, and where his second duty is to keep himself from becoming involved in the sin he is pointing out, and concerning which he is bearing witness.

21. Is there any command or advice in the Bible which defines the citizen's duty explicity, as touching the political situation in the United States today?

Yes; in Proverbs 3:6 the Holy Spirit provides expressly for this as well as for every other situation in life, when He says. "In all thy ways acknowledge Him, and He shall direct thy paths."

22. What does every voter in the United States have to do?

He has to place the stamp of his approval on the Constitution of the United States as it exists in fact at the time of his voting, and accept it for the time being as his programme of government.

23. Can a man acknowledge Christ in a political way, and at the same time swear to support a Constitution of government which does not acknowledge Him in a political way.

No more than a man can do a thing and not do it, at the same time and in the same sense.

24. Can a man serve two masters in any department in life?

No answer to any question can be better than the answer of the Lord Jesus, and He says, "No man can serve two masters."

25. Does the Constitution claim to be "master?"

In its own language it says, "This Constitution . . . shall be the supreme law of the land."

26. Can the Constitution be "supreme" in political life and Christ be "supreme" in political life, when the Constitution does not acknowledge Christ?

27. Which "master" will the consistent Christian choose to serve?

28. Which "master" have you decided to serve and give your first allegiance to?

29. Does this mean that you are going to be disloyal to your country?

It means the very opposite of that, for if I am true to Christ I will have to do what I can to bring my country to Christ; and in doing that I will be doing the very best thing that can be done for my country's welfare.

30. If some one, on learning what you believe, were to say to you, "O, you believe, then, in the union of church and state," what would you say?

I would say, "That is the very thing I do not believe in; what I believe is that both the church and the state ought to have a religion, and that the religion they ought to have is the religion of the Lord Jesus Christ; and that the church being one person, and the state being another person, each for itself can believe in Christ, and acknowledge Him independently, in the way which its own nature requires."

IDEAL.

1. Where may Christ be said to have summed up in the briefest way the unreckonable value of the Christian life?

In the Sermon on the Mount—notably where He says, "Ye are the salt of the earth," and, "Ye are the light of the world."

2. What do these statements imply?

They imply, first, that as the salt has to come into contact with the thing it preserves, even so we must bring our Christianity into contact with the unbelievers among whom we live; and secondly, that as a "light" is useless "under a bushel," we must let our light "shine before men," so as to glorify our "Father which is in heaven," and in this way come to be like a city "set on a hill" which "cannot be hid."

3. What kind of a life does this teaching of our Lord require His followers to live?

An open life, described by Paul as "an epistle of Christ"—as a letter, that is, whose contents are not to be kept under any seal of secrecy, but to be spread out, so as to be "known and read of all men."

4. How does this affect the question of belonging to Secret Orders?

It condemns membership in such organizations as being contrary to the very spirit of Christianity.

5. Is it possible to condense the Biblical argument aganist Secret Societies into a compact form for practical use?

Yes; for if the Bible teaches anything clearly, it teaches that if any person has anything morally good and helpful, he ought to broadcast it for the advantage of all men everywhere, and that nobody ought ever to link himself up with anything that is

not morally good and helpful. If it is good, everybody ought to know it; if it is not good, nobody ought to know it.

6. How did Christ's life measure up with this ideal?

Perfectly; for in the council, which at the time was not sitting regularly under Caiaphas, but secretly under Annas, He said—and O how it angered them—"I spake openly to the world, . . . and in secret have I said nothing."

7. Do you propose, then, to take Christ as your example in your attitude toward all Secret Societies?

THE CONCLUSION OF THE WHOLE MATTER.

The Christian life means living on a lofty plane. "Beloved, now are we the sons of God," says the Apostle John, "and it doth not yet appear what we shall be; but we know that, when He shall appear, we shall be like Him; for we shall see Him as He is. And every man that hath this hope in him purifieth himself, even as He is pure." To be like Christ, and see God, and be comfortable in His presence—can any ideal be higher than that? Then, on the wings of purity, thus developed, our thoughts will find it possible to soar away into heavenly places, there to dwell on "whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report"—in short, on the kind of things that are commendable in the sight of God. Nor can we dwell on such things for any length of time without experiencing results within the soul that are truly glorious, for pure living and noble thinking end in a sort of spiritual transfiguration. This, in fact, is what Paul has in mind when he says, "I beseech you, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service. And be not conformed to this world: but be ye transformed"—we might equally well translate it transfigured—"by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect, will of God." He had himself passed through the raptures of a transfiguration in "the hidden man of the heart," and he knew what it meant. What he has enjoyed he wants all others to enjoy. And so he sends out a message, caught from on high and reinforced by his own experience, to all the inhabitants of the earth—a message which all men would do well to heed, and which no professing Christian can afford to forget, seeing its fervid admonitions leave little, if anything, unsaid: "Be ye not unequally yoked together with unbelievers: for what fellowship hath righteousness with unrighteousness? and what communion hath light with darkness? And what concord hath Christ with Belial? or what part hath he that believeth with an infidel? And what agreement hath the temple of God with idols? for ye are the temple of the living God; as God hath said, I will dwell in them, and walk in them; and I will be their God, and they shall be my people. Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you, and will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty."

(The End)

DIRECTORY OF THE REFORMED PRESBYTERIAN CHURCH OF NORTH AMERICA

Officers of Synod—

Moderator—Rev. Walter McCarroll, D. D., 1438 Shakespeare Ave., New York City.
Clerk—Rev. D. C. Mathews, D. D., 1505 Tenth Ave., Greeley, Colo.
Assistant Clerk—Rev. T. C. McKnight, New Concord, Ohio.
Stated Clerk—Mr. J. S. Tibby, 209 Ninth Street, Pittsburgh, Pa.

Treasurers of Synod's Funds—

James S. Tibby, 209 Ninth Street, Pittsburgh, Pennsylvania. Synod's Board of Trustees, Bible Society and Budget.
Joseph M. Steele, 219 North Broad St., Philadelphia, Pa., Foreign Mission, Jewish Mission and Church Erection Boards.
Mrs. Agnes E. Steele, 129 East End Ave., Pittsburgh, Pa. Reformed Presbyterian Women's Association.

Secretary of Young Peoples Work and Home Resources—

Rev. J. D. Edgar—Declined appointment.

Superintendent of Witness Work—

W. J. Coleman, D. D., Glenshaw, Pennsylvania, R. D. 2.

Synod's Evangelist and Singer—

Mr. R. A. M. Steele, 129 East End Ave., Pittsburgh, Pa.

Superintendent of Southern Mission—

Rev. R. J. McIsaac, Knox Academy, Selma, Alabama.

Superintendent of Indian Mission—

W. W. Carithers, D. D., Emeritus, Verona, Pa., R. D. Leechburg Road.
Rev. R. C. Adams, in charge, Apache, Oklahoma.

In Charge of Jewish Mission—

Misses Annie and Elizabeth Forsythe, 800 South Fifth Street, Philadelphia, Pa.

Chairmen of Permanent Committees—

Witness—W. J. Coleman, D. D., Glenshaw, Pa., R. D. 2.
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International Relations—R. H. Martin, D. D., 3228 Sixth Ave., Beaver Falls, Pa.
Sabbath Schools—Rev. J. G. McElhinney, 1295 South Ogden St., Denver, Colo.
Bible Reading—Rev. F. F. Reade, 650 Agnes St., Winnipeg, Canada.
Co-ordinating—D. H. Elliott, D. D., 1474 McFarland Road, South Hills, Pittsburgh, Pa.

Synod's Board of Trustees— **Term Expires**

J. S. Tibby, J. H. McBurney, T. H. Boyd ---- 1928
Oliver Wylie, William Blair, John M. Allen ---- 1929
Wm. J. Ward, Robt. M. Young, J. W. Anderson ---- 1930

Secretary and Treasurer, J. S. Tibby, 209 Ninth Street, Pittsburgh, Pa.

Stated meetings in Treasurer's office on the second Thursday of February, May, August and November.

Foreign Mission Board— **Term Expires**

Walter McCarroll, D. D., S. E. Greer, D. D., Rev. F. L. Stewart, Joseph M. Steele, W. J. Beatty ---- 1928
M. M. Pearce, D. D., T. M. Slater, D. D., Rev. J. W. F. Carlisle, Rev. R. A. Blair, Evan W. Jones, A. J. Harding ---- 1929
F. M. Wilson, D. D., F. M. Foster, Ph. D., J. C. McFeeters, D. D., R. J. Bole, S. R. Boggs ---- 1930

Cor. Secretary, F. M. Wilson, D. D., 2410 North Marshall Street, Philadelphia, Pa.

Board of Home Missions— **Term Expires**

J. C. Slater, D. D., D. H. Elliott, D. D., Rev. S. G. Conner, Rev. J. B. Willson, Rev. W. M. Doig ---- 1928
R. C. Wylie, LL. D., W. J. Coleman, D. D., R. C. Reed, D. D., William Blair, D. C. Ward ---- 1929
Rev. E. L. McKnight, Rev. R. A. Blair, Rev. A. A. Wylie, J. S. Tibby, T. H. Martin ---- 1930

Pres. Rev. E. L. McKnight, 3 Allemac Ave., Bellevue Branch, Pittsburgh, Pa.

Stated meetings 209 Ninth St., Pittsburgh, Pa., on the third Monday in June, Sept., Nov., Jan., March and May.

Jewish Mission Board— **Term Expires**

S. E. Greer, D. D., Rev. F. L. Stewart, Mrs. Jos. M. Steele, Ellsworth Jackson, Miss Sarah Archer ---- 1928
F. M. Wilson, D. D., R. W. Duncan, Ph. D., Susan Wiggins, M. D., John Calderwood, Mrs. J. C. Graham ---- 1929
Daniel Adams, J. R. McMullan, Mrs. M. S. Metheny, John Crozier ---- 1930

Secretary, Susan Wiggins, M. D.

Board of Church Erection— **Term Expires**

T. M. Slater, D. D., Rev. F. L. Stewart, R. J. Bole, Joseph M. Steele ---- 1928
F. M. Wilson, D. D., Rev. F. M. Foster, Ph., D., Evan W. Jones ---- 1929
Walter McCarroll, D. D., S. E. Greer, D. D., S. R. Boggs ---- 1930

Secretary, S. E. Greer, D. D., 206 South 43rd St., Philadelphia, Pa.

Board of Control **Term Expires**

Rev. D. B. Martin, Thomas Hensleigh 1928
J. P. Baird, David Cummings 1929
Rev. H. G. Patterson, S. O. Carson 1930
O. L. Samson, A. F. Reid 1931

Secretary, Rev. H. G. Patterson, Morning Sun, Iowa.
Annual meeting second Tuesday of October.

Board of Superintendents of Theological Seminary— **Term Expires**

R. C. Reed, D. D., Rev. J. B. Willson, Rev. Robert Park, Knox M. Young 1928
W. J. Coleman, D. D., M. M. Pearce, D. D., Rev. E. L. McKnight, T. S. Trumbull 1929
F. M. Wilson, D. D., Rev. F. M. Foster, Ph. D., Rev. W. T. K. Thompson, T. H. Martin 1930

Secretary, Rev. J. B. Wilson, 810 South Avenue, Wilkinsburgh, Pa.
Annual meeting 9:00 a. m. first Tuesday of May.

Board of Corporators of Geneva College— **Term Expires**

Members chosen by Synod—
Robert A. M. Steele 1928
D. H. Elliott, D. D. 1929
James S. Tibby 1930
Members chosen by Corporators—
J. R. Wylie, D. D., J. H. McBurney 1928
G. M. Robb, D. D., F. M. Wilson, D. D., Rev. J. G. Reed, J. D. McAnlis 1929
A. Kilpatrick, D. D., R. C. Wylie, LL. D., T. H. Boyd, T. S. Trumbull 1930
Members appointed by Presbyteries—
Ohio, Rev. T. C. McKnight 1928
Philadelphia, S. E. Greer, D. D. 1928
Rochester, Rev. J. M. Rutherford 1928
Illinois, J. M. Coleman, D. D. 1929
Iowa, Rev. D. B. Martin 1929
Kansas, Rev. E. K. Patton 1929
Central Canada, F. F. Reade 1930
Colorado, D. C. Mathews, D. D. 1930
New York, W. J. McKnight, D. D. 1930
Pacific Coast, Rev. Samuel Edgar 1930
Pittsburgh, R. J. G. McKnight, D. D. 1930

G. M. Robb, D. D., Secretary, 405 East Second St., Bloomington, Indiana.

Board of Trustees of Geneva College— **Term Expires**

T. M. Slater, D. D., D. H. Elliott, D. D., D. C. Mathews, D. D., Rev. J. G. Reed, Rev. R. A. Blair, Dean H. L. Smith, Ph. D., J. M. Blackwood, M. D., W. J. Sterrett, M. D. Joseph M. Steele, J. H. McBurney, J. Walker Wilson, R. M. Young, Miss Mary McKnight, Mrs. J. S. Tibby, Mrs. Marie L. Stormont 1928

Alumni	Business Men	
Charles Z. Bell, D. D.,	Charles R. May, Attorney	1928
S. C. Milligan, M. D.,	Eugene S. Hoopes	1929
Ross E. Taggart,	Judge George A. Baldwin	1930

President, R. M. Young, Secretary, Rev. J. G. Reed.

Witness Committee— **Term Expires**

R. J. G. McKnight, D. D., J. C. Slater, D. D., D. C. Mathews, D. D., Rev. J. B. Willson, T. H. Martin ---- 1928
W. J. Coleman, D. D., Rev. E. L. McKnight, Oliver Wylie ---- 1929
Rev. Robert Park, Rev. J. Boyd Tweed, J. H. McBurney, J. S. Tibby ---- 1930
W. J. Coleman, D. D., Chairman, Glenshaw, Pa., R. D. 2.

Reformed Presbyterian Women's Association—

President, Mrs. W. J. Coleman, Glenshaw, Pa., R. D. 2.
Cor. Secretary, Mrs. George A. McKee, 2430 Perrysville Ave., Pittsburgh, Pa.
Treasurer, Mrs. Agnes E. Steele, 129 East End Ave., Pittsburgh, Pa.

FORM OF BEQUEST

I do give and bequeath to the Board of Trustees of the Synod of the Reformed Presbyterian Church of North America

---- dollars to be credited to endowment (or current account, according to wish of donor) of the following schemes:

Real Estate

I do give and devise and bequeath to the Board of Trustees of the Synod of the Reformed Presbyterian Church of North America its successors and assigns forever, all that certain piece

of land situate in ----

---- the proceeds from the same to be devoted to the endowment (or current account, according to the wish of the donor) of the following schemes:

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Moderator ---------- Rev. H. G. McConaughy
Clerk and Supplies ---------- Rev. F. F. Reade

Congregation	Minister or Correspondents	Address
Delburne	Robert Waddell, Cor.	Delburne, Alta., Can.
Lake Reno	H. G. McConaughy	Glenwood, Minn.
Regina	J. B. Gilmore, S. S.	Room 40, Y. M. C. A.
Winnipeg	F. F. Reade	650 Agnes St.

China

Moderator ---------- Rev. W. M. Robb
Clerk ---------- Rev. E. C. Mitchell

Lo Ting	Chung On Tai	Lo Ting, South China
Tak Hing	Chue Hon Shang	Tak Hing, South China
	E. C. Mitchell	Tak Hing, South China
	W. M. Robb	Lo Ting, South China

Colorado

Moderator and Supplies ---- Rev. J. G. McElhinney
Clerk ---------- D. C. Mathews, D. D.

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Greeley	D. C. Mathews	1505 Tenth Avenue
La Junta	J. A. Riddering, Cor.	701 Carson Avenue
	H. B. McMillan	Greeley, Colorado
	A. I. Robb	5040 Fulton Ave. Van Nuys, Calif.

Illinois

Moderator ---------- George M. Robb, D. D.
Clerk ---------- J. M. Wylie, D. D.
Supplies ---------- Rev. W. G. Robb

Bethel	M. K. Carson	411 N. Vine St., Sparta
Bloomington	G. M. Robb	405 E. Second St.
Oakdale	J. M. Wylie	Oakdale, Ill.
Old Bethel	W. G. Robb	Houston, Ill.
Princeton	J. C. Mitchel, S. S.	Princeton, Ind.
Selma	J. M. Coleman	Sparta, Ill.
	S. F. Kingston	319 Selma Ave.
	J. K. Robb	203 31st St., Beaver Falls, Pa.

Iowa

Moderator and Supplies ——— Rev. H. G. Patterson
Clerk ——— Rev. D. B. Martin

Congregation	Min. or Cor.	Address
Chicago	P. J. McDonald	6552 University Ave.
Hopkinton	F. E. Allen	Hopkinton, Ia.
Morning Sun	H. G. Patterson	Morning Sun, Iowa
Rehoboth	Knox Dunn, Cor.	Wyman, Iowa
Sharon	D. B. Martin	Morning Sun, R. D.
Vernon	E. I. Dewey, Cor.	Mukwonago, Wis.
Washington	O. L. Samson, Cor.	Washington, R. D. 4
	W. C. Allen	421 Sherman Ave., Cherokee, Ia.
	Jas. S. McGaw	1284 Gilpin St., Denver, Colo.

Kansas

Moderator ——— Rev. W. O. Ferguson
Clerk ——— Rev. G. R. Steele
Supplies ——— Rev. D. R. Taggart

Beulah	J. H. Mearns, Cor.	Superior, Nebr.
Cache Creek	R. C. Adams, S. S.	Apache, Okla.
Clarinda	M. S. McMillan	Clarinda, Ia., R. D. 3.
Denison	W. O. Ferguson	Denison, Kans.
Eskridge	Paul D. White	Eskridge, Kans.
Hebron	J. R. W. Stevenson	Idana, Kans.
Kansas City	Paul Coleman	4202 Adams St., Kansas City, Kans.
Long Branch	O. F. Thompson	Blanchard, Iowa
Olathe	M. R. Jameson	Olathe, Kans.
Quinter	E. S. Graham, Cor.	Quinter, Kans.
Stafford	Chas. T. Carson, S. S.	Sterling, Kans.
Sterling	G. R. Steele	Sterling, Kans.
Superior	Fulton Chesnut, Cor.	Superior, Nebr.
Topeka	D. R. Taggart	922 Clay St.
Winchester	E. K. Patton	Winchester, Kans.
Irving Pl. Mis.	Under care Topeka Ses.	
	W. W. Carithers	Verona, Pa., R. D. Leechburg Road
	C. E. Caskey	Nicosia, Cyprus
	J. W. Dill	Sterling, Kans.
	Isaiah Faris	1112 W. 8th St., Topeka
	G. R. McBurney	Sterling, Kans.
	A. J. McFarland	Latakia, Syria
	J. C. Mitchel	Princeton, Ind.

New York

Moderator ——— Rev. Alvin W. Smith
Clerk ——— Rev. Boyd A. White
Supplies ——— Rev. F. M. Foster, Ph. D.

Barnesville	W. J. Curry, Cor.	Barnesville, N. B.
Barnet	A. W. Smith	Groton, Vt.

New York—(Continued)

Congregation	Min. or Cor.	Address
First Boston	W. J. McKnight	200 Willow Ave., West Sommerville, Mass.
Second Boston	J. M. Foster	59 Pinckney Street
Bovina	A. M. Thompson	Bovina Center, N. Y.
Cambridge	Geo. S. Coleman	31 Fayette Street
Coldenham	D. Bruce Elsey	Walden, N. Y.
Cornwallis	Thomas McFall	Somerset, Nova Scotia
Montclair	T. M. Slater	90 Midland Avenue
Newburg	J. W. F. Carlisle	284 Liberty Street
Sec. New York	Walter McCarroll	1438 Shakespeare Ave.
Third New York	F. M. Foster	1923 Harrison Ave.
Walton	T. A. Henderson, Cor.	Walton, N. Y.
White Lake	J. H. Pritchard	White Lake, N. Y.
	J. A. Kempf	Tak Hing, South China
	Boyd A. White	Mercer, Pa.

Ohio

Moderator ---------- Rev. W. J. Sanderson
Clerk ---------- Rev. J. C. Mathews
Supplies ---------- Rev. E. M. Elsey

Belle Center	W. J. Sanderson	Belle Center, O.
Bellefontaine	H. G. Foster	Bellefontaine, O.
Cedarville M. S.	Miss Fannie E. McNeill, Cor.,	Cedarville, O.
Cincinnati	E. M. Elsey	212 Calhoun Street
Hetherton	A. A. Logan, Cor.	Johannesburg, Mich.
Jonathans Creek	T. C. McKnight	New Concord, O.
New Concord	T. C. McKnight	New Concord, O.
Ray M. S.	R. O. Logan, Cor.	Ray, Indiana
Southfield	J. C. Mathews	Birmingham, Mich.
United Miami	W. J. Sanderson	Belle Center, O.
Utica	D. B. Russell	Utica, Ohio
	W. S. Fulton	Belle Center, O.
	R. Hargrave	Huntsville, O.
	R. S. McElhinney	Bloomington, Ind.
	R. W. Piper	5424 Walnut St. Pittsburgh, Pa.
	T. C. Sproull	619 N. Euclid St., Pittsburgh, Pa.

Pacific Coast

Moderator ---------- Rev. W. A. Aikin
Clerk and Supplies ---------- Rev. F. D. Frazer

Fresno	John G. Dodds, Cor.	Rt. B. Box 442, Fresno
Hemet	W. A. Aikin	Hemet, Calif.
Los Angeles	J. D. Edgar	5615 Irvington Place
Portland	F. D. Frazer	1206 Haight Ave.
Santa Ana	Samuel Edgar	818 S. Flower St.
Seattle	David Calderwood	1276 East 69th St.
	George N. Greer	720 East 3rd St., Santa Ana, Calif.
	J. S. Thompson	Hemet, Calif.

Philadelphia

Moderator ---------- Findley M. Wilson, D. D.
Clerk ---------- Samuel E. Greer, D. D.

Congregation	Min. or Cor.	Address
First Phila.	Samuel E. Greer	206 South 43rd St.
Second Phila.	Frank L.Stewart	225 North 17th St.
Third Phila.	Findley M. Wilson	2410 N. Marshall St.
Orlando	Wilbur J. McBurney	Orlando, Florida

Pittsburgh

Moderator ---------- Rev. E. L. McKnight
Clerk ---------- Rev. A. A. Wylie
Supplies ---------- Rev. J. G. Reed

Allegheny	E. L. McKnight	3 Allemac Ave., Bellevue Branch, Pittsb'gh
Bear Run-Mang	John K. Gault	Rossiter, Pa.
Beaver Falls	C. E. Belles, Cor.	Pleasant View, Beaver Falls Pa.
Brookland	R. A. Blair, S. S.	Parnassus, Pa.
Cen. Allegheny	R. C. Reed	204 Langley St., Pitts.
College Hill	R. W. Redpath	3216 5th Ave., Beaver Falls, Pa.
Connellsville	J. M. Johnston	832 Morrell Avenue
East End	A. A. Wylie	6510 Jackson St.., Pittsburgh
Geneva	J. C. Slater	415 31st St., Beaver Falls
Little Beaver	J. G. Reed	New Galilee, Pa.
Mercer	W. T. K. Thompson	240 South Erie Street
Miller's Run		
New Alexandria	Roy C. Fullerton	New Alexandria, Pa.
New Castle	E. A. Crooks	605 Oak Street
North Union	John Crowe, Cor.	Renfrew, Pa.
Parnassus	R. A. Blair	605 Fifth Street
Pittsburgh	D. H. Elliott	1474 McFarland Rd., South Hills
Rehoboth	J. T. Mitchell	Mosgrove, Pa.
Rose Point	Paul D. McCracken	Portersville, Pa.,R. D. 3
Union	S. A. Sterrett	Mars, Pa.
Wilkinsburg	J. B. Willson	810 South Ave.
Youngstown	Mrs. C. S. Storier	1059 Parkwood Ave.
	Robert Clarke	3207 Col. Ave. Beaver Falls
	John Coleman	2915 Col. Ave., Beaver Falls
	W. J. Coleman	Glenshaw, Pa., R. D. 2
	S. G. Conner	McDonald, Pa., R. D. 4
	S. J. Crowe	116 Garfield Ave., New Castle, Pa.
	J. F. Crozier	Rochester Mills, Pa.

Pittsburgh—(Continued)

Congregation	Min. or Cor.	Address
	C. A. Dodds	126 Amabell St., Pitts.
	Wm. M. Doig	McDonald, Pa.
	A. A. Johnston	419 Pearl St., Wooster, Ohio
	A. Kilpatrick	Valencia, Pa.
	J. S. Martin	3110 Fifth Ave., Beaver Falls
	R. H. Martin	3228 Sixth Ave., Beaver Falls
	W. C. McClurkin	310 Lafayette Ave., Pittsburgh, Penn.
	T. A. McElwain	Rose Point, Pa.
	J. C. McFeeters	324 Dickson Ave., Ben Avon, Pa.
	R. J. McIsaac	Mabry St., Selma, Ala.
	R. J. G. McKnight	1311 Singer Place, Wilkinsburg, Pa.
	Robert Park	315 32nd. St., B. F. Pa.
	M. M. Pearce	Geneva College Beaver Falls
	J. L. Pinkerton	Waupauca, Wisconsin
	B. M. Sharp	209 9th St., Pitts. Pa.
	J. S. Stewart	709 N. Mercer St., New Castle, Pa.
	J. Boyd Tweed	Darlington Road, Beaver Falls
	J. R. Wylie	3231 4th Ave., B. F. Pa.
	R. C. Wylie	119 W. McIntyre Ave., Pittsburgh, Pa.

Rochester

Moderator and Supplies_____Rev. W. M. McNeel
Clerk _____Rev. J. M. Rutherford

Almonte	J. M. Rutherford	Almonte, Ontario, Can.
Lisbon	Albert A. Robson, Cor.	Lisbon, N. Y.
Lochiel	J. R. Latimer	Glen Sanfield, Ontario
Syracuse	E. G. Russell	236 Elk Street
York	W. M. McNeel	York, N. Y.
	William McFarland	222 W. Lafayette St., Syracuse

Levant Mission

Latakia	Khalil Awad	Latakia, Syria
	Hanna Besna	Latakia, Syria
	Mikhail Lattoof	Alexandretta

STATISTICS OF CENTRAL CANADA PRESBYTERY FOR YEAR ENDING MARCH 31, 1927

CONGREGATIONS	Elders	Deacons or Trustees	On Roll 1926	DECREASE: To Covenanter Congs.	To Other Churches	Suspended	Not Certified	No Trace	Deaths	Total Decrease	INCREASE: Prof. Cov. Children	Prof. by Others	From Cov. Congs.	From Other Churches	Restored	Total Increase	MEMBERSHIP: On Roll 1927	Absent 10 Months	Baptised, not Profs.	Infant Baptisms	Sabbath School Enrol't	Y. P. S. Membership	Tithers	Parsonage	CONTRIBUTIONS: Bible Society	National Reform	Pastor's Salary	Budget	Miscellaneous	Total
No. Cong. 4																														
Delburne	2	2	18														18		8		45		14	No	$	$	$ 50	$ 65	$ 77	$ 192
Lake Reno	3	2	*53								3		1		4		57	5	31	2	32		1	Yes	10	5	725	200	228	1168
Regina	2	4	22	1					1					1	1		22	1	17				2	No			75	120	176	371
Winnipeg	2	4	25	2	1					3	2	2	2		1	7	29	6	22		99	14	11	No			813	115	501	1429
Totals	9	12	118	3	1					4	5	2	3		2	12	126	12	78	2	176	14	28	1	$ 10	$ 5	$ 1663	$ 500	$ 982	$ 3160

*Decrease last year should have read 4 instead of 3. leaving last year's membership at 53 instead of 54.

No. Congs. 3 STATISTICS OF COLORADO PRESBYTERY FOR YEAR ENDING MAR. 31, 1927

Denver	7	4	71	4	1		1			6	5	3	4			12	77	2	12	2	130	25	37	No	$ 12	$	$ 2600	$ 1460	$ 1428	$ 5500
Greeley	7	9	145	6						6	2		4			6	145	4	5		125	38		No	59		1796	1840	1171	4866
La Junta	2	4	45		3	6	3			12							33		1		47		10	No			740	1036	445	2221
Totals	16	17	261	10	4	6	4			24	7	3	8			18	255	6	18	2	302	63	47		$ 71	$	$ 5136	$ 4336	$ 3044	$12587

STATISTICS OF ILLINOIS PRESBYTERY FOR YEAR ENDING MARCH 31, 1927

CONGREGATIONS	Elders	Deacons or Trustees	On Roll 1926	DECREASE: To Covenanter Congs.	To Other Churches	Suspended	Not Certified	No Trace	Deaths	Total Decrease	INCREASE: Prof. Cov. Children	Prof. by Others	From Cov. Congs.	From Other Churches	Restored	Total Increase	MEMBERSHIP: On Roll 1927	Absent 10 Months	Baptised, not Profs.	Infant Baptisms	Sabbath School Enrol't	Y. P. S. Membership	Tithers	Parsonage	CONTRIBUTIONS: Bible Society	National Reform	Pastor's Salary	Budget	Miscellaneous	Total
No. Cong. 6																														
Bethel	4	2	70						3	3			5			5	72	20	10		100	20	42	Yes	$ 50	$	$ 1320	$ 975	$ 1072	$ 3417
Bloomington	6	5	114	4					2	6	1					1	109	9	34	1	107	27		No	92		1800	1525	*3967	7384
Oakdale	7	5	159	6	1				3	10				1		1	150	11	40	4	135	30		‡Yes	9	65	1475	1070	1249	3868
Old Bethel	5	4	78	1					1	2	1					1	77	8	11		123	31	77	Yes	25		1250	850	738	2863
Princeton	3	4	42	1						1	3	1	2			6	47	13	8	1	35	16		Yes			875	443	456	1774
Selma	6	6	123		11	35	4	3		53	3	4				7	77		3	1	109		5	No			326	169	463	958
Totals	31	26	586	12	12	35	4	3	9	75	8	5	7	1		21	532	61	106	7	609	124	124	4	$ 176	$ 65	$ 7046	$ 5032	$ 7945	$20264

‡ Pastor pays rent. * $2870 for new church

STATISTICS OF IOWA PRESBYTERY FOR YEAR ENDING MARCH 31, 1927

No. Congs. 7

Chicago	6	5	45		1	2				3		4				4	46	6		2			25	No	$	$ 21	$ 2200	$ 310	$ 880	$ 3411
Hopkinton	5	3	72	1	4				1	6	1	1	2			4	70	9	18	1	54	10	25	Yes			1109	800	658	2567
Morning Sun	6	5	138	3	1			2		6	2					2	134	22	10		70	20		Yes	15	59	1700	670	1036	3480
Rehoboth	2	1	29		1				1	2							25	1	1		12			Yes	Not itemized					737
Sharon	5	5	193	8	2			1	1	12	3	5		4	1	13	194	31	62	‡11	190	40	40	Yes	95	58	2000	1498	2558	6209
Vernon	2		18						2	2							16							No			200	170	18	388
Washington	2	2	10														10	2	2					No	10		221	127	58	416
Totals	28	21	505	12	9	2		3	5	31	6	10	2	4	1	23	495	71	93	14	326	70	90	4	$ 120	$ 138	$ 7430	$ 3575	$ 5208	$17208

‡ Three adults

STATISTICS OF KANSAS PRESBYTERY FOR YEAR ENDING MARCH 31, 1927

CONGREGATIONS	Elders	Deacons or Trustees	On Roll 1926	DECREASE: To Covenanter Congs.	To Other Churches	Suspended	Not Certified	No Trace	Deaths	Total Decrease	INCREASE: Prof. Cov. Children	Prof. by Others	From Cov. Congs.	From Other Churches	Restored	Total Increase	MEMBERSHIP: On Roll 1927	Absent 10 Months	Baptised, not Profs.	Infant Baptisms	Sabbath School Enrol't	Y. P. S. Membership	Tithers	Parsonage	CONTRIBUTIONS: Bible Society	National Reform	Pastor's Salary	Budget	Miscellaneous	Total
No. Cong. 15																														
Beulah	3	4	80	--	--	--	1	--	2	3	7	2	--	--	--	9	86	6	28	2	115	20	--	Yes	$ -----	$ -----	$ 1000	$ 210	$ 498	$ 1708
Cache Creek	5	3	138	--	1	33	1	9	2	46	--	2	--	2	--	4	96	9	48	--	--	--	5	Yes	16	-----	-----	271	160	447
Clarinda	5	5	139	8	1	2	--	--	3	14	4	--	4	--	--	8	133	17	33	--	144	37	--	Yes	40	-----	2000	2325	1952	6317
Denison	4	5	103	--	1	--	5	--	1	7	4	--	--	2	1	7	103	7	45	3	120	15	--	No	7	2	1400	684	504	2597
Eskridge (last year's report)	5	5	82	8	2	--	--	--	4	14	--	--	--	--	--	--	68	15	--	3	35	25	--	Yes	-----	-----	898	286	468	1652
Hebron	5	4	105	1	--	--	--	--	--	1	2	--	--	--	--	2	106	3	30	3	129	30	50	No	22	-----	1050	725	791	2588
Kansas City	4	3	74	--	--	--	--	--	4	4	--	--	--	--	--	--	70	15	10	--	75	19	--	No	32	26	2000	1050	927	4035
Long Branch	6	4	76	--	1	--	--	--	2	3	2	--	6	--	--	8	81	6	31	--	100	25	45	Yes	31	21	1250	955	444	2701
Olathe	5	4	102	--	--	--	--	--	5	5	1	1	--	--	--	2	99	7	6	1	105	27	63	Yes	71	67	1500	1060	1083	3781
Quinter	4	5	119	--	--	--	--	--	2	2	5	--	--	--	--	3	122	11	64	5	175	45	70	Yes	-----	-----	1020	220	647	1887
Stafford	4	3	59	--	16	--	--	--	--	--	--	--	--	--	--	--	43	3	2	--	22	--	6	Yes	-----	-----	-----	-----	519	519
Sterling	7	8	205	2	3	--	--	--	1	6	5	3	3	1	--	12	211	11	24	2	165	50	50	Yes	35	50	1800	2175	2086	6146
Superior	3	3	80	--	--	--	--	--	--	--	--	--	--	--	--	--	80	18	12	--	60	20	25	No	-----	-----	1250	167	494	1911
Topeka	4	6	91	5	1	--	--	--	--	6	1	1	14	3	--	19	102	8	14	3	103	--	80	Yes	-----	-----	1900	1000	2022	4922
Winchester	10	7	224	4	4	--	--	--	1	9	--	--	--	--	--	--	215	21	38	--	160	36	50	Yes	143	44	2000	1309	2014	5510
Totals	64	69	1677	28	30	35	7	9	27	120	31	9	27	8	1	74	1615	157	385	22	1508	349	444	11	$ 397	$ 210	$19068	$12437	$14609	$46721

STATISTICS OF NEW YORK PRESBYTERY FOR YEAR ENDING MARCH 31, 1927

CONGREGATIONS	Elders	Deacons or Trustees	On Roll 1926	DECREASE: To Covenanter Congs.	To Other Churches	Suspended	Not Certified	No Trace	Deaths	Total Decrease	INCREASE: Prof. Cov. Children	Prof. by Others	From Cov. Congs.	From Other Churches	Restored	Total Increase	MEMBERSHIP: On Roll 1927	Absent 10 Months	Baptised, not Profs.	Infant Baptisms	Sabbath School Enrol't	Y. P. S. Membership	Tithers	Parsonage	CONTRIBUTIONS: Bible Society	National Reform	Pastor's Salary	Budget	Miscellaneous	Total
No. Cong. 13																														
Barnesville (M. S.)	1	3	12	1	2				3	6							6		1						$	$	$ 130	$	$ 30	$ 60
Barnet	4	3	57	2						2	4		1			5	60	18	14		60	25	16	Yes	10		1400	243	800	2453
First Boston	3	6	68		2				2	4	2	1	2			5	69	2	17	1	50	20	20	No			2000	150	600	2750
Second Boston	2	2	32	1					1	2	1	1				2	32		5		25		10	No	10	200	1800	111	600	2721
Bovina	4	5	54						1	1	2		1			3	56	4	13	†5	60	19	22	Yes			1200	600	465	2265
Cambridge	3	6	65	4	3					7		2	2			4	62		19		85	¶5	8	No	10		‡1811	600	562	2983
Coldenham	5	3	40										1			1	41	13	8		30	20	20	Yes			1200	126		1326
Cornwallis	2		37				1		1	3							35			1					10		600	200	60	870
Montclair	2	3	34								3					3	37	7	9	2	45	18	4	No			1200	515	¶¶1556	3271
Newburgh	3	4	103		1				2	3							100				90	30		No	110		2000	957	1700	4767
Second New York	6	6	154		5		6		1	12	1	7	4	1		13	155	10	25	(1)5	150	15		No	50	50	4000	4450	7381	15931
Third New York	7	8	81	1					2	3	1	1		2		4	82	10	9		70	28		No	10		3500	672	‡‡4149	8331
Walton	5	7	102	1	2				1	4	1					1	99	23	23	1	107	‖37	46	No	16		1680	767	1557	4020
White Lake	3	2	36						1	1		2				2	37	4	11	3	56	16	19	No			800	300	828	1928
Totals	50	58	875	10	15		7		15	48	15	14	11	3		43	871	91	154	18	828	233	165	3	$ 226	$ 250	$23221	$ 9691	$20288	$53676

† Bovina, 2 adult baptisms above the infant baptisms recorded. 1 Also 1 adult baptism. ¶ Cambridge Juniors 25.
‖ Walton Y. P. S. 16 honorary members. ‡ For one days preaching. ‡ Cambridge, salary and supplies.
¶¶ $500 Montclair building fund. ‡‡ Third New York $2500 of $4149 reduction of mortgages.

STATISTICS OF OHIO PRESBYTERY FOR YEAR ENDING MARCH 31, 1927

CONGREGATIONS	Elders	Deacons or Trustees	On Roll 1926	DECREASE: To Covenanter Congs.	To Other Churches	Suspended	Not Certified	No Trace	Deaths	Total Decrease	INCREASE: Prof. Cov. Children	Prof. by Others	From Cov. Congs.	From Other Churches	Restored	Total Increase	MEMBERSHIP: On Roll 1927	Absent 10 Months	Baptised, not Profs.	Infant Baptisms	Sabbath School Enroll't	Y. P. S. Membership	Tithers	Parsonage	CONTRIBUTIONS: Bible Society	National Reform	Pastor's Salary	Budget	Miscellaneous	Totals
No. Cong. 9 Mis. Stations 2																														
Belle Center	3	3	27								2		3			5	32	5			25		12	No	$ 5	$ 7	600	350	$ 558	$ 1520
Bellefountaine	3	3	46		2			2		2							44	11	6	1	100	10	15	No	4		800	40	546	1390
Cedarville M. S.			17														15	4					9	No	13		68	67	31	179
Cincinnati	3	3	53		2		*3	1		6		2		1		3	50	13	†3		100	10		No			2200	329	1281	3810
Hetherton	4	5	38	1						1							37	12	13		25		20	No	5		290	140	135	570
Jonathan's Creek	3	3	32		1					1							31	1	6		40			No	14	25	800	550	286	1675
New Concord	6	2	65	4	1				3	8	2			2		4	61	3	6		47	20	38	No	33	54	1100	575	897	2659
Ray M. S.	1	1	12		2				1	3							9						2	No			70	100	46	216
Southfield	4	7	65											2		2	67	9	18	2	95	23		No	50		2000	700	244	2994
United Miami	5	5	62		2				1	3	6				5	11	70	12	8	2	80	30	25	No	10	15	1200	420	350	1995
Utica	3	4	49														49	5	8	2	30			No	24		1100	82	300	1506
Totals	35	36	466	5	10		3	1	7	26	10	2	3	5	5	25	465	75	68	7	542	93	121		$ 158	$ 101	$10228	$ 3353	$ 4674	$18514

* Purging roll. † Adults two.

No. Cons. 6

STATISTICS OF PACIFIC COAST PRESBYTERY FOR YEAR ENDING MAR 31, 1927.

Fresno	3	1	13		2					2							11	2			8	4			$	$	$	$ 50	$ 33	$ 83
Hemet	3	2	38	1	2					3				1		1	36	8		1	36	7	20			7	700	200	258	1165
Los Angeles	5	5	132	1		3				4	2	2	2	6		12	140	3	30	2	208	44	82				2500	1850	4462	8812
Portland	2	3	14										4			4	18	3	4		125	13	12		‖115		⁂615	175	470	1375
Santa Ana	5	5	100	6						6	1		14			15	109				112	29	40		101	50	2200	1500	2000	5851
Seattle	6	5	110		3				1	4	5	7	2	5		19	125	4	22	1	200	50	52		17	6	3000	1425	3221	7669
Totals	24	21	407	8	7	3			1	19	8	9	22	12		51	439	20	56	4	689	147	206		$ 240	$ 56	$ 9015	$ 5200	$10444	$24955

‖ By the Sabbath School. ⁂ Includes salary paid S. S. missionary.

STATISTICS OF PITTSBURGH PRESBYTERY FOR YEAR ENDING MARCH 31, 1927

CONGREGATIONS	Elders	Deacons or Trustees	On Roll 1926	DECREASE: To Covenanter Congs.	To Other Churches	Suspended	Not Certified	No Trace	Deaths	Total Decrease	INCREASE: Prof. by Cov. Children	Prof. by Others	From Cov. Congs.	From Other Churches	Restored	Total Increase	MEMBERSHIP: On Roll 1927	Absent 10 months	Baptised, not Profs.	Infant Baptisms	Sabbath School Enroll't	Y. P. S. Membership	Tithers	Parsonages	IBUTIONS: Bible Society	National Reform	Pastor's Salary	Budget	Miscellaneous	Total
No. Cons. 22																														
Allegheny	7	[1] 9	†74	3	--	--	--	--	3	6	2	--	6	--	†4	12	80	1	15	2	104	[3] 73	65	No	$ 52	$ --	**2100	$ 1400	$ 3066	$ 6618
Bear Run-Mahoning	2	--	33	--	--	--	--	--	1	1	2	7	1	1	--	11	43	2	15	8	46	42	10	Yes	--	--	800	300	210	1310
Beaver Falls	6	9	125	--	1	5	--	--	2	8	--	--	--	--	--	--	117	10	46	3	180	49	46	Yes	13	--	[4] 1050	878	1682	3623
Brookland	2	--	‡14	--	--	--	--	‡1	--	1	--	--	--	--	--	--	13	1	4	--	--	--	--	No	--	--	120	--	58	178
Central Allegheny	3	[1] 8	75	--	--	--	--	1	--	1	1	2	--	3	--	6	80	2	10	--	200	20	50	No	34	--	2500	1198	1631	5363
College Hill	7	6	206	2	--	--	--	--	--	2	1	--	--	1	--	2	206	17	38	5	‖245	[3] 65	131	No	--	1457	[5] 1970	2358	*10937	16722
Connellsville	4	5	⅔51	2	--	--	--	--	--	2	--	--	--	--	⅔1	1	50	2	21	--	65	16	--	No	20	--	2000	33	268	2321
East End	5	5	64	3	--	--	--	--	--	3	1	2	2	--	--	5	66	4	9	--	120	23	18	No	--	10	1275	667	3188	5140
Geneva	5	7	104	¶2	2	--	--	--	1	5	9	2	--	--	1	12	111	11	30	2	175	30	46	Yes	78	--	2100	1715	2988	6881
Little Beaver	3	7	51	2	--	--	--	--	--	2	--	1	--	--	--	1	50	8	18	[2] 2	56	17	15	Yes	14	25	1200	309	600	2148
Mercer	3	4	55	1	--	--	3	--	2	6	--	--	1	--	--	1	50	--	13	2	38	--	27	No	15	--	1300	500	381	2196
Millers Run	2	--	32	--	--	--	--	--	--	--	--	2	3	--	--	5	37	1	1	2	--	--	25	No	--	--	1530	889	264	2683

[1] Data from incomplete Presbyterial agents report. † Given now as 76. ‡ Given now as 13. ⅔ Given now as 52.
¶ One ordained to ministry. [2] One adult. ‖ Two schools. [3] Three organizations. ** 10½ months. [4] 7 months.
[5] 10 months. * $7078 building payments.

STATISTICS OF PITTSBURGH PRESBYTERY FOR YEAR ENDING MARCH 31, 1927 (Continued)

CONGREGATIONS	Elders	Deacons or Trustees	On Roll 1926	DECREASE: To Covenanter Congs.	To Other Churches	Suspended	Not Certified	No Trace	Deaths	Total Decrease	INCREASE: Prof. by Cov. Children	Prof. by Others	From Cov. Congs.	From Other Churches	Restored	Total Increase	MEMBERSHIP: On Roll 1927	Absent 10 months	Baptised, not Profs.	Infant Baptisms	Sabbath School Enrol't	Y. P. S. Membership	Tithers	Parsonages	CONTRIBUTIONS: Bible Society	National Reform	Pastor's Salary	Budget	Miscellaneous	Total
New Alexandria	4	6	103	5	--	--	--	--	3	8	1	--	--	--	--	1	96	15	18	--	100	25	30	Yes	30	560	1800	1771	600	4761
New Castle	7	7	‡152	--	2	1	2	16	1	12	5	5	1	1	2	14	154	3	31	2	212	40	50	Yes	------	55	2300	1407	2416	6178
North Union	1 3	----	31	--	--	--	--	+9	--	+9	--	--	--	--	--	----	+22	5	----	----	18	----	4	No	------	------	------	50	3 181	231
Parnassus	6	5	55	--	--	--	--	--	1	1	--	--	1	3	--	4	58	4	16	----	150	20	50	Yes	------	6	1800	1113	5839	8758
Pittsburgh	5	5	*147	6	2	--	9	6	1	24	--	--	9	1	*11	21	144	8	6	----	140	40	?	No	60	890	1076	5564	7218	14808
Rehoboth	3	4	35	--	--	--	--	--	2	2	1	--	--	--	--	1	34	----	----	1	18	----	10	Yes	------	------	750	154	96	1000
Slippery Rock	4	3	45	--	2	1	--	--	1	4	--	--	1	--	--	1	42	6	15	----	81	20	15	Yes	------	6	900	280	942	2128
Union	2	1	34	--	2	--	--	--	--	2	--	--	--	--	--	----	32	----	3	1	40	----	----	No	------	40	407	341	223	1011
Wilkinsburg	4	1 6	132	1	1	--	--	--	4	6	2	--	1	--	--	3	129	----	31	----	¶185	80	49	Yes 2	16	------	2231	4520	4 9223	15990
Youngstown	2	2	37	3	--	1	2	3	1	10	--	--	--	--	--	----	27	2	7	----	65	----	6	No	5	------	688	125	482	1300
Pine Creek (Disorg)	----	----	3	‖2	--	--	--	--	--	2	--	--	--	--	--	----	1	----	----	----	----	----	----		------	------	------	------	------	------
Syrian (Disorg)	----	----	33	7	--	--	--	--	1	8	--	--	--	--	--	----	25	----	----	----	----	----	----		------	------	------	------	------	------
Totals	89	99	1691	39	12	8	17	25	24	125	25	21	26	10	19	101	1667	102	347	30	2238	560	647	10	$ 337	$ 3049	$29879	$25572	$52493	111348

1 Data from incomplete Presbyterial agents report. ‡ Given now as 146. * Given now as 158. †Estimate without accuracy.
¶ Two schools, 2 Pastor pays rent. 3 Estimate for 9 months. 4 $3568 church repairs. ‖ Last year but not in report.

STATISTICS OF PHILADELPHIA PRESBYTERY FOR YEAR ENDING MARCH 31, 1927

CONGREGATIONS	Elders	Deacons or Trustees	On Roll 1926	DECREASE: To Covenanter Congs.	To Other Churches	Suspended	Not Certified	No Trace	Deaths	Total Decrease	INCREASE: Prof. Cov. Children	Prof. by Others	From Cov. Congs.	From Other Churches	Restored	Total Increase	MEMBERSHIP: On Roll 1927	Absent 10 Months	Baptised, not Profs.	Infant Baptisms	Sabbath School Enrol't	Y. P. S. Membership	Tithers	Parsonage	CONTRIBUTIONS: Bible Society	National Reform	Pastor's Salary	Budget	Miscellaneous	Total
No. Cong. 4																														
First Philadelphia	4	6	147	--	3	--	9	1	2	15	6	4	--	3	--	13	145	11	12	*3	86	26	45	------	$ -----	$ 10	$ 3000	$ 1989	$ 3015	$ 8014
Second Philad'lphia	3	7	146	2	--	--	--	--	3	5	2	2	3	--	--	7	148	9	30	----	116	31	78	------	57	21	2800	1785	4677	9340
Third Philadelphia	5	5	155	1	2	--	2	--	3	8	2	2	1	3	--	8	155	----	24	3	160	20	----	------	------	150	3000	5914	†7675	16739
Orlando	4	4	55	--	3	--	--	--	1	4	6	--	1	5	2	13	64	9	5	----	96	22	25	------	------	------	1200	676	976	2852
Totals	16	22	503	3	8	--	11	1	9	32	16	8	9	8	--	41	512	29	71	6	458	99	148	------	$ 57	$ 181	$10000	$10364	$16343	$36945

*Two adults baptized. †In addition to this the congregation raised for support of a congregational missionary, (home work in community) the sum of $1204

No. Congs. 5 STATISTICS OF ROCHESTER PRESBYTERY FOR YEAR ENDING MARCH 31, 1927

Almonte	5	4	65	--	--	--	--	--	--	--	--	--	--	--	--	--	*71	5	24	1	60	19	‡55	Yes	$ 42	$ -----	$ 1100	$ 177	$ 533	$ 1852
Lisbon	3	2	21	--	--	--	--	--	1	1	--	--	--	--	--	--	20	1	----	----	10	----	1	No	------	------	350	100	40	490
Lochiel	2	3	22	--	--	--	--	--	1	1	--	--	--	--	--	--	21	3	3	1	18	----	5	Yes	40	------	290	349	20	699
Syracuse	4	3	56	1	--	--	--	--	1	2	3	1	3	--	--	7	59	3	----	1	125	39	40	No	28	------	2200	1476	2443	6147
York	4	----	54	--	--	--	--	--	1	1	--	--	1	--	--	1	54	5	8	----	50	----	25	Yes	11	------	1200	356	500	2067
Total	18	12	218	1	--	--	--	--	4	5	3	1	4	--	--	8	225	17	35	3	263	58	126	3	$ 121	$	$ 0	$ 2458	$ 3536	$11255

*Corrected rolls. ‡Corrected list.

STATISTICS OF MISSION FIELDS ABROAD

STATIONS	MISSIONARIES						NATIVES				CONGREGATIONS						MEMB'IP			SCHOOLS			HOSPIT'S			Total Church Contribution
	Ministers	Wives	Medical	Teachers	Nurses	Bible Women	Ordained	Licensed	Teachers	Bible Women	Number Organized	Number Settled Pastors	Elders	Deacons	Baptisms	Sabbath School Attendance	On Roll	Increase	Decrease	Boarding	Day	Enrollment	Bed	In Patients	Out Patients	
Canton	--	1	1	--	--	--	--	--	--	--	--	--	--	--	--	--	--	--	--	--	--	--	--	--	--	$ --
Latakia	1	2	1	3	1	1	2	--	24	2	1	*1	3	3	8	503	258	20	4	2	16	522	15	125	4003	779
Mersina	--	--	--	--	--	1	--	--	--	1	--	--	--	--	--	--	--	--	--	--	--	--	--	--	--	--
Larnaca	1	1	--	1	--	--	--	2	--	1	1	--	3	3	--	130	66	6	--	1	--	156	--	--	--	150
Nicosia	1	2	1	3	--	1	--	--	--	1	1	--	3	3	1	100	48	7	--	1	--	53	--	--	--	150
Tak Hing	3	3	1	1	1	--	1	2	7	1	1	1	5	3	5	150	205	5	2	2	2	110	40	--	--	743
Lo Ting	--	1	1	1	--	--	1	6	5	1	1	1	3	2	32	230	312	30	18	1	1	109	40	260	5234	368
Totals	6	10	5	9	2	3	4	10	36	7	5	3	17	14	46	1113	889	68	24	7	19	950	95	385	9237	$ 2190

* Also S. S.

SUMMARY

PRESBYTERIES	Congregations	Mission Stations	Ministers	Elders	Deacons or Trustees	On Roll 1926	DECREASE: To Covenanter Congs.	To Other Churches	Suspended	Not Certified	No Trace	Deaths	Total Decrease	INCREASE: Prof. Cov. Children	Prof. by Others	From Cov. Congs.	From Other Churches	Restored	Total Increase	MEMBERSHIP: On Roll 1927	Absent 10 Months	Baptised, not Profs.	Infant Baptisms	Sabbath School Enrol't	Y. P. S. Membership	Tithers	Parsonage	CONTRIBUTIONS: Bible Society	National Reform	Pastor's Salary	Budget	Miscellaneous	Total
Central Canada	4	--	2	9	12	118	3	1	--	--	--	--	4	5	2	3	--	2	12	126	12	78	2	176	14	28	1	$ 10	$ 5	$ 1663	$ 500	$ 982	$ 3160
Colorado	3	--	6	16	17	262	10	4	6	4	--	--	24	7	3	8	--	--	18	255	6	18	2	302	63	47	----	71	-----	5136	4336	3044	12587
Illinois	6	--	7	31	26	586	12	12	35	4	3	9	75	8	5	7	1	--	21	532	61	106	7	609	124	124	4	176	65	7046	5032	7945	20264
Iowa	7	--	6	28	21	505	12	9	2	--	3	5	31	6	10	2	4	1	23	495	71	93	14	326	70	90	4	120	138	7430	3575	5208	17208
Kansas	15	1	18	64	69	1676	28	30	35	7	9	27	120	31	9	27	8	1	74	1615	157	385	22	1508	349	444	11	397	210	19068	12437	14609	46721
New York	13	1	14	50	58	868	10	15	--	7	--	15	48	15	14	11	3	--	43	871	91	154	18	828	233	165	3	226	250	23221	9691	20288	53676
Ohio	9	2	11	35	36	460	5	10	--	3	1	7	26	10	2	3	5	5	25	465	75	68	7	542	93	121	----	158	101	10228	3353	4674	18514
Pacific Coast	6	--	7	24	21	406	8	7	3	--	--	1	19	8	9	22	12	--	51	439	20	56	4	689	147	206	----	240	56	9015	5200	10444	24955
Philadelphia	4	--	4	16	22	503	3	8	--	11	1	9	32	16	8	9	8	--	41	512	29	71	6	458	99	148	----	57	181	10000	10364	16343	36945
Pittsburgh	22	--	40	89	99	1691	39	12	8	17	25	24	125	25	21	26	10	19	101	1667	102	347	30	2238	560	647	10	337	3049	29897	25572	52493	111348
Rochester	5	--	5	18	12	218	1	---	--	--	--	4	5	3	1	4	--	--	8	225	17	35	3	263	58	126	3	121	------	5140	2458	3536	11255
Foreign Missions	5	--	7	17	14	871	---	---	--	--	--	---	24	---	--	---	--	--	68	889	----	----	46	1113	----	----	----	------	------	------	------	------	2190
Totals	99	4	127	397	407	8164	131	108	89	53	42	101	533	134	84	122	51	28	485	8091	641	1411	161	9052	1810	2146	36	$ 1913	$ 4055	127844	$82518	139566	358823

DIRECTORY AND STATISTICS OF THE WOMEN'S SYNODICAL MISSIONARY SOCIETY FOR THE YEAR ENDING MARCH 31, 1927.

Officers of the Synodical

President—Mrs. T. M. Slater, 90 Midland Avenue, Montclair, N. J.

Vice President at Large—Mrs. Anna Pritchard George, 1105 Tribune Building, New York City.

Vice Presidents—Presidents of Presbyterial Societies.

Recording Secretary—Mrs. H. A. Calderwood, 919 South Negley Avenue, Pittsburgh, Pa.

Corresponding Secretary—Mrs. D. C. Mathews, 1505 Tenth Avenue, Greeley, Colorado.

Treasurer—Mrs. James A. Carson, 1248 South St. Bernard St., West Philadelphia, Pa.

Department Secretaries—

Foreign Mission—Mrs. F. L. Stewart, 225 North 17th St., Philadelphia, Pa.

Home Missions—Mrs. W. R. Marvin, 613 East 27th St., Los Angeles, California.

Literature and Mission Study—Mrs. M. K. Carson, 411 Vine St., Sparta, Ill.

Temperance—Mrs. Walker Wilson, Beaver Falls, Pa.

Thank Offering—Mrs. R. A. M. Steele, 129 East End Avenue, Pittsburgh, Pa.

Standard of Efficiency—Mrs. J. G. Reed, New Galilee, Pa.

Young Women's—Miss Margaret Greer, Monticello, Iowa.

Junior Work—Mrs. A. A. Wylie, 6510 Jackson St., Pittsburgh, Pa.

Plan of Work—Mrs. Walter McCarroll, 1438 Shakespeare Avenue, New York City.

Magazine Editors—
Mrs. R. W. Wallace, Fourth Ave., Beaver Falls, Pa.
Miss Lillian McKnight, 203 31st Street, Beaver Falls, Pa.

Presidents of Societies

Separate Societies—

Almonte—Mrs. J. M. Rutherford, Almonte, Ontario, Box 3, Canada.
Walton—Mrs. Agnes Strangeway, Walton, New York.
Winnipeg—Mrs. F. F. Reade, 650 Agnes St. Winnipeg, Man.
York—Mrs. W. M. McNeel, York, New York.

Colorado Presbyterial—

Denver—Mrs. A. F. Atchison, 608 So. Pearl St., Denver, Colorado.
Greeley—Mrs. T. J. Edgar, Greeley, Colo., R. F. D.
La Junta—Mrs. J. C. Dodds, 902 Carson Ave., La Junta, Colorado.
Denver Y. W. M. S.—Mrs. Anna Linder, 678 So. Clarkson St., Denver, Colorado.

Illinois Presbyterial—

Bloomington—Mrs. J. W. Kennedy, Bloomington, Ind.
Oakdale—Mrs. J. M. Wylie, Oakdale, Ill.
Old Bethel—Mrs. W. J. Robb, Houston, Ill.
Princeton—Mrs. J. C. Mitchel, 728 E. State St., Princeton, Indiana.
Selma—Mrs. W. M. Bottoms, Cor. Ninter and Small, Selma, Alabama.
Sparta—Mrs. M. K. Carson, 411 Vine St., Sparta, Ill.

Iowa Presbyterial—

Chicago—Mrs. P. J. McDonald, 5552 University Ave., Chicago, Illinois.
Hopkinton—Mrs. F. E. Allen, Hopkinton, Iowa.
Morning Sun—Mrs. Ella Edgar, Morning Sun, Iowa.
Rehoboth—Not reported, Wyman, Iowa.
Sharon—Mrs. Robt. Kennedy, Morning Sun, Iowa.

Kansas Presbyterial—

Beulah—Mrs. Dan Norwood, Bostwick, Nebraska.
Blanchard—Mrs. O. F. Thompson, Blanchard, Iowa.
Clarinda—Mrs. T. J. Whitehill, 219 So. 18th St., Clarinda, Ia.
Denison—Mrs. W. O. Ferguson, Denison, Kansas.
Eskridge—Mrs. Paul White, Kansas.
Hebron—Mrs. J. H. Milligan, Clay Center, Kansas, R. R. 5.
Kansas City—Mrs. Paul Coleman, 4212 Adams St., Kansas City, Kansas.
Olathe—Mrs. M. R. Jameson, Olathe, Kansas.
Quinter—Mrs. Elmer Graham, Quinter, Kansas.
Stafford—Mrs. Elma Wilson, St. John, Kansas, R. R. 5.
Sterling—Mrs. Bessie Fullerton, Sterling, Kansas.
Superior—Mrs. A. W. Gilchrist, Superior, Nebr., R. R. 1.
Topeka—Mrs. D. R. Taggart, 922 Clay St., Topeka, Kans.
Winchester—Mrs. E. K. Patton, Winchester, Kans.

New York Presbyterial—

Barnet—Mrs. Herbert Gibson, Groton, Vermont.
Bovina—Mrs. John Thomson, Bovina Center, N. Y.
Cambridge—Miss Rebecca Carson, 10 Acom St., Belmont, Mass.
Coldenham—Mrs. Grace Arnott, 46 Lutherton St., Newberg, New York.

Montclair—Mrs. Ella P. Christner, 108 Clarmont Ave., Montclair, New Jersey.
1st. Newburgh—Mrs. Geo. Debois, 25 Debois St., Newburg, New York.
2nd. New York—Mrs. Walter McCarroll, 1438 Shakespeare Ave., New York City.
3rd. New York—Miss E. Irvin, 2615 Jerome Ave., Bronx, New York City.
Syracuse—Mrs. W. J. R. McFarland, 114 E. Calvin St., Syracuse, New York.

Ohio Presbyterial—

Belle Center—Mrs. W. J. Sanderson, Belle Center, Ohio.
Bellefontaine—Mrs. H. G. Foster, 301 N. Madriver, Bellefontaine, Ohio.
Cincinnati—Mrs. E. M. Elsey, 212 Calhoun St., Cincinnati, Ohio.
Hetherton—Anna McKelvey, Johannesburg, Michigan.
Johnathans Creek—Miss Bessie George, White Cottage, Ohio.
New Concord—Mrs. T. C. McKnight, New Concord, Ohio.
Southfield—Mrs. J. C. Mathews, 516 Pierce St., Birmingham, Michigan.
United Miami—Mrs. W. J. Sanderson, Belle Center, Ohio.

Pacific Coast Presbyterial—

Hemet—Mrs. George Bergen, Hemet, Calif., R. D. 1.
Los Angeles—Miss Julia Lynn, 613 E. 27th St., Los Angeles, California.
Santa Ana—Mrs. Samuel Edgar, 818 S. Flower, Santa Ana.

Philadelphia Presbyterial—

First Philadelphia—Mrs. S. E. Greer, 206 So. 43rd. St., Philadelphia, Pa.
Second Philadelphia—Miss Jane Peoples, 871 N. 20th. St., Philadelphia, Pa.
Third Philadelphia—Mrs. Frank Mante, 4673 Adams Ave., Philadelphia, Pa.
Orlando—Mrs. J. D. McKnight, 1233 Ill. Ave., Orlando, Fla.

Pittsburgh Presbyterial—

Allegheny—Mrs. J. M. Allen, 2225 St. Luke Square, Pittsburgh, Pa.
Bear Run—Mrs. J. K. Gault, Rossiter, Pa.
Beaver Falls—Mrs. Ross Prosser, 611 22nd. St., Beaver Falls, Pa.
Central Allegheny—Mrs. M. L. Watson, 5424 Walnut St., Pittsburgh, Pa.
Faith Mission and Aid—Ida E. Henzel, Geyer & Somerset St., Pittsburgh, Pa.
College Hill—Mrs. R. W. Redpath, 3216 5th Ave., Beaver Falls, Pa.

Connellsville—Mrs. S. E. Fornwalt, Connellsville, Star Route 117.
East End—Mrs. R. A. M. Steele, 129 East End Ave., Pittsburgh, Pa.
Geneva—Mrs. Robert Park, 315 32nd St., Beaver Falls, Pa.
Little Beaver—Mrs. C. A. Forsythe, New Galilee, R. D. 1.
Mahoning—Mrs. Ella Laughrey, Marion Center, Pa.
Millers Run—Mrs. Wm. M. Doig, Cecil, Pa., Box 75.
New Alexandria—Mrs. E. S. Sproull, New Alexandria, Pa.
New Castle—Mrs. J. S. Riley, New Castle, Pa., R. D. 3.. care of Dispatch Co.
Parnassus—Edith A. Miller, New Kensington, Pa.
Pittsburgh—Mrs. Ella Ward, 130 E. Ridge Ave., Crafton, Pa.
Slippery Rock—Mrs. Paul McCracken, Rose Point, Pa.
Union and Pine Creek—Mrs. W. H. Smith, Valencia, Pa.
Wilkinsburg—Mrs. David McFarland, 1423 Center St. Wilkinsburg, Pa.
Youngstown—Mrs. C. S. Storier, Parkwood Ave., Youngstown, Pa.

Young Women's Missionary Societies.

Beaver Falls—Mrs. Ralph Wenthous, 609 Darlington Road, Beaver Falls, Pa.
College Hill—Miss Lulu McKinney, 3306 5th. Ave., Beaver Falls, Pa.
Jean Barr China—Miss Inez Wickerham, 330 North Ave., Pittsburgh, Pa.
New Castle—Miss Betty Gray, 610 Taylor St., New Castle, Pa.
Wilkinsburg—Miss Rhoda M. Beatty, 310 West St., Wilkinsburg, Pa.

STATISTICS OF THE SOCIETIES.

Separate Societies.

SOCIETIES	Membership	Honorary and Associate	Olive Trees Taken	Local Expense	Thankoffering	Total Contributions	Standing
Almonte	15		9	$	$ 31	$ 58	
Walton	26	10	16		33	206	
Winnipeg	17	7	2			121	
York	19	1	10			68	
	77	18	37	$	$ 64	$ 453	
Colorado Presbytery.							
Denver	10	5		$	$ 85	$ 285	89
Greeley	46		18		55	199	
La Junta	15		8		22	103	
Denver Y	10	5					
	81	10	26	$	$ 162	$ 587	
Illinois Presbytery.							
Bloomington	39	3	14	$102	$ 44	$ 550	89
Oakdale	30			75	18	178	
Old Bethel	15	14	11	91	5	97	79
Princeton	10	1	6	1	44	69	75
Selma	30	7	3	16	20	57	77
Sparta	19	17	12	63	17	120	80
Oakdale Y	28			14	27	164	86
	171	42	46	$362	$ 175	$1235	
Iowa Presbytery.							
Chicago	19	2		$ 27	$ 70	$ 189	
Hopkinton	23		9	3	40	95	
Morning Sun	34	2	16	70	58	173	73
Rehoboth	4				40	72	
Sharon	21		14	55	116	228	70
	101	4	39	$155	$ 324	$ 757	

Kansas Presbytery.

SOCIETIES	Membership	Honorary and Associate	Olive Trees Taken	Local Expense	Thankoffering	Total Contributions	Standing
Beulah	14		8	$ 40	$	$ 105	86
Blanchard	25		12	30	30	106	87
Clarinda	33	5	27	67	81	249	86
Denison	29	4		15		127	85
Eskridge	21		10	9	48	217	66
Hebron	27	5	22	99	30	164	87
Kansas City	23	9	10	62	77	152	76
Olathe	39	4	15	26	68	304	90
Quinter	41	13	12	55	30	93	90
Stafford	10	5	1	8	8	26	70
Sterling	50		40	65	100	244	95
Superior	17	3	2	49	28	94	78
Topeka	30		14	44	90	226	87
Winchester	44	6	26	36	52	171	93
	403	54	199	$605	$ 642	$2278	

New York Presbytery.

Barnet	16	6	9	$117	$ 20	$ 143	
Bovina	26	13	7	6	50	160	64
Cambridge	18	19	6	24	100	183	83
Coldenham	14	7	10	54	87	149	80
Montclair	11	8	7		50	100	85
Newburgh			28			119	
First New York							
Second New York	48	13	33	14	325	738	
Third New York	13		16		209	239	
Syracuse	30	5	15	16		109	81
	176	71	131	$231	$ 841	$1940	

Ohio Presbytery.

Belle Center	15	2	3	$	$ 27	$ 47	71
Bellefontaine	18		2	37	10	49	
Cincinnati	16	1			25	98	
Hetherton	14	2	3	10	5	35	55
Jonathans Creek	18			2	51	135	
New Concord	25	1		32	44	90	63
Southfield	28	3	16	22	74	253	85
United Miami	20	1	5	37	43	162	90
Utica	18	3		18	67	177	55
	172	12	29	$158	$ 346	$1046	

Pacific Coast Presbytery.

SOCIETIES	Membership	Honorary and Associate	Olive Trees Taken	Expense Local	Thankoffering	Total Contributions	Standing
Hemet	12	1	6	$ 8	$	$ 16	
Los Angeles	57	30	20	5	100	367	92
Santa Ana	37	13	16	48	52	137	91
	106	44	42	$ 61	$ 152	$ 520	

Philadelphia Presbytery.

First Philadelphia	28			$ 32	$ 171	$ 446	
Second Philadelphia	32		21	26	145	428	82
Third Philadelphia	61		42	56	1000	1979	95
Orlando	27	10	8	13	26	108	96
	148	10	71	$127	$1342	$2961	

Pittsburgh Presbytery.

Allegheny	24	8		$	$ 106	$ 370	92
Bear Run	15	3	3		26	88	88
Beaver Falls	32	9	7	13	153	225	73
Central Allegheny	31	5	18	53	150	401	92
Faith Mission & Aid	30		3	37	39	237	
College Hill	28	6	23	16	266	610	92
Connellsville	19	2	10	3	23	65	95
East End	15		15	9	105	391	81
Geneva	16	3	13	13	50	211	70
Little Beaver	19	7	9	22	74	213	97
Mahoning	9	1	3		41	42	
Millers Run	15	6	10		95	205	
New Alexandria	29	8	10	14	66	174	91
New Castle	42	6	12	22	91	259	91
Parnassus	31	3	14	26	123	486	96
Pittsburgh	45		34	75	500	1044	96
Rose Point	35	10	6	100	48	227	
Union	12	1	7	1	50	85	86
Wilkinsburg	26	5	30	18	320	597	90
Youngstown	11		2	16	33	64	75

Young Women's Missionary Society.

Beaver Falls	17	2		6		25	
College Hill	37	12		27	132	453	94
Jean Barr China	12	3		27		37	
New Castle	15					3	
Wilkinsburg	40	1		52	106	335	71

Juniors

SOCIETIES	Membership	Honorary and Associate	Olive Trees Taken	Expense Local	Thankoffering	Total Contributions	Standing
Central Allegheny	6	4				10	
College Hill	20				3	20	
Connellsville	15				6	18	
East End	33					7	
New Alexandria	6				25	25	
New Galilee	12				10	16	
Wilkinsburg	24				12	19	
	721	105	229	$550	$2653	$6962	

SUMMARY STATISTICS---WOMEN'S SYNODICAL MISSIONARY SOCIETY

For Year Ending March 31, 1927

PRESBYTERIALS AND SOCIETIES	Number of Societies	Membership	Honorary Members	Associate Members	Average Attendance	Work and Social Meetings	Copies Olive Trees	Uniform Programs	Mission Study	Missionary Review	Indian Misssion	Southern Mission	Jewish Mission	China Mission	Levant Mission	Aged People's Home	Presbyterial Contingent	Synodical Contingent	Church Budget	Other Contributions	Local Expenses	Thankoffering	Totals
Colorado	3	93	----	7	52	12	40	3	1	1	$ ----	$ 10	$ ----	$ ----	$ 155	$ 71	$ 3	$ 6	$ 197	$ 38	$ 239	$ 162	$ 883
Illinois	7	166	34	8	86	50	46	7	5	4	------	21	----	----	27	9	11	5	170	443	361	175	1222
Iowa	5	101	2	2	59	36	39	4	4	1	------	40	----	9	44	9	7	7	279	15	155	253	817
Kansas	14	403	45	9	190	131	199	14	13	5	10	60	32	54	148	7	74	37	337	434	575	642	2318
New York	9	176	57	14	104	57	131	9	8	2	------	10	10	----	274	155	40	23	108	202	233	841	1940
Ohio	9	172	7	6	75	67	29	7	7	3	------	36	2	65	120	53	17	18	91	165	145	346	1046
Philadelphia	4	148	7	3	67	13	71	4	4	3	100	163	216	47	389	487	60	20	50	1103	127	1342	2961
Pittsburgh	20	484	56	27	220	137	229	19	19	8	1066	192	118	228	558	182	59	43	362	953	550	2653	6962
Southern California	3	106	39	5	46	20	22	----	----	----	25	25	35	50	50	22	12	8	25	60	61	152	525
Separate Societies	4	77	7	11	47	29	37	2	1	1	------	25	----	50	10	----	----	1	160	56	87	64	453
Totals	78	1926	254	92	946	552	843	69	62	28	$ 1201	$582	$413	$503	$ 1775	$995	$283	$168	$ 1779	$ 3469	$ 2533	$ 6630	$19127